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SWEDENBORGIANISM.

A Course of five Lectures on the fundamental Doctrines of the New Jerusalem Church, by Richard De Charms 92 pp. 12mo. *Philadelphia.*

Barrett's Lectures. 443 pp., 12mo. *John Allen :* 121 *Fulton street.*

We have here two accredited expositions of the character and tenets of the Swedenborgian sect, by respectable clergymen of that denomination ; and, in order to satisfy the minds of those inquiring into the truth and genuineness of these doctrines, in ever so slight a degree, we shall present a brief abstract of them ; but first, it may be necessary to lay before the reader some account of that extraordinary man Emmanuel Swedenborg ; for such, all who study his life and system must allow him to have been, however they may refuse to admit his apostolical or prophetic character.

Swedenborg was the son of a Lutheran Bishop, and educated with, perhaps, something of sectarian rigor. We conceive we see, in this fact, an explanation of those visionary theories, and that "largest liberty," which occupied the thoughts of his later years. From a restricted bigotry to unbounded freedom of belief, the transition is neither uncommon nor unnatural. Yet, true to his early education, Swedenborg never left the communion of tbe Lutheran Church, but remained a member to the day of his death. Many of his sentiments, of a nobler morality, and much of the spiritual interpretation, which he vulgarized by its too frequent use, might safely be introduced into every sect, and into the bosom even of the true Church ; but then, purely in an episodical manner, and not as the only saving truth. Though writing and teaching as "a man sent from the Lord," yet it was not until after his death, that his followers united together to form, what they assumed to style (with sufficient humility to be sure) *The New Church.* Sectarian arrogance, and spiritual conceit have rarely transcended this.

Swedenborg was early distinguished for quickness, industry, memory, and enthusiasm. He had a rich luxuriant fancy, and some poetical talent. He was a chymist, linguist, and mathematician : understood metallurgy and anatomy, and possessed an inventive spirit, and an original vein, in all of these. He was more than this, a clear, exact, methodical man of business ; drew up the best financial reports, succeeded in embassies, and made himself a useful statesman. Altogether, he was a man of rare natural abilities, with much and various culture. He filled numerous offices of high trust, was ennobled and honored with distinguished attentions ; at one time the favorite of Charles XII. ; and, if we are not in error, he converted a later sovereign to his peculiar views. Swedenborg, from all accounts, must have been an honest man, a pure man, a sincere Christian, but essentially a religious enthusiast ; and, as we cannot help thinking, possessed with a monomania, not fierce and turbulent, but gentle and spiritual. It has been said, that the study of the Book of Revelations would turn any man's head who attempts to translate that mystical allegory into plain prose. Newton (says a great authority) wrote nonsense on the Revelations. Wise Dan Chaucer, long since, told his readers, that

The greatest clerks are not the wisest men.

And Swedenborg adds another illustrious name to the list of those who attempt impossible things ; ranking, with the inquirers after the longitude, those who seek to square the circle, or discover perpetual motion. It were as wise to hunt after the art of transmitting the baser metals into gold, as to aim at a new (and true, at the same time,) commentary, on the Christian scheme and the Holy Scriptures. From one of the best accounts of the life of Swedenborg, in the Encyclopedia Americana, to which our attention has been directed by a Swedenborgian, we adopt a conclusion of the critic, that Swedenborg was rather a religious poet than a scientific theologian : that, though a man of a truly devotional spirit, he had more of fancy in his piety and his so-called visions, than he himself imagined. His country, his temperament, his very name, smacks of mysticism. His followers deny this : but we want no other proof of it, than some of his own pretensions, and the titles of some of his works.* What man but he, save Quevedo in satire, and Virgil, with Dante and Milton, in epic poesy, ever pretended a picture of Hell? Swedenborg gives, also, a minute description of Heaven and the Angelic Spirits. We have heard the Swedish Apostle compared to Jacob Boehmen, and we suspect a close parallel : it is said that the former was obliged to the earlier mystic, for many ideas and images. Even Emerson, very lately, spoke of Swedenborg, as the greatest poet since Dante, thereby greatly alloying his prophetic character. For, the introduction of fancy into religion, leaves too much room for the exercise of human invention. A poetic religionist is likely to be an unsafe biblical critic. We see this exemplified, in the strange mixture of ancient Christianity and Nero Platonism, where the distinctive doctrines of each were so confused as to impair the verisimilitude of the former, and give too high authority to the visions of the latter. This grew to so great an evil, that after the separation of the two diverse elements, the doctrine of tne Trinity itself, the very corner-stone of Christianity, came to be considered, by some, a relic of Platonism. The prophets of old spake from a celestial inspiration ; the impostors of modern days (we do not rank Swedenborg among conscious impostors,) the Mother Ann Lees, of the Shakers ; the Joe Smiths, of the Mormans, etc., seek the light of their own unenlightened reason, and the vain boastings of a copious, but ill-regulated fancy. The Apostles of old, were, most of them, plain, unlettered men. Modern pseudo Apostles, are men of some acquirements, and a ready invention. To make a genuine Christian disciple, Faith and Love, only, are wanting (both how rare !) but, to make a fashionable and popular, vulgar saint, some vigor of character and physical constitution is necessary ; but more of a dazzling, showy species of talent, with a vast fund of impudence and imperturbable self-reliance. We believe Swedenborg to have been a good man, in most respects ; and in some particulars, a great man ; but like many men, both great and good, he was vain, or worse ; and enthusiastic (in the sense of weakness. not a manly vigorous enthusiasm,) to an extraordinary degree. Neither of these qualities are incompatible with great sincerity, and even elevation of mind : and for these traits, we reverence his character. Swedenborg is represented as a man of uncommonly clear judgment, which we must either wholly deny, or else impugn his character for veracity, for humility, and for philosophical consistency. Regarding him in the light of a herald of a new day, the forerunner of a purer age, we can only speak of Swedenborg as the dupe of his own fancies, and without a particle of respect for his spiritual and characteristic pretensions. In those passages where he exhorts to spiritual love, and purity of life and thought, he displays a noble spirit. Mr. De Charms has a section, (p. 47, 8) that unfolds this divine principle. But, in doctrinal points, he is sometimes far wrong ; often perfectly at variance with well ascertained Christian Doctrine ; sometimes crude, sometimes almost plasphemous.

Of this doctrine, we shall attempt a faint sketch. The Swedenborgian believes his to be the (New Jerusalem) Church ; that the final judgment took place somewhere in the middle of the last century ; that a new, and truer, and purer dispensation, commenced with Swedenborg ; and although they speak of him as merely a herald of a new era, and interpreter of the Scriptures, as a servant of the Lord ; still they assume for his interpretation and teaching (as it seems to us), equal weight and value, with that attached to the precepts and parables of our Saviour, or (at the least) to that commonly conceded to his disciples and immediate followers. We add some of their peculiar views. Their notion of the Trinity differs from that of the only true Church. They imagine it to include a trinity of principles, and not of persons ; the principles of Love and Wisdom, with the op ration of both : or, as they define it, an intimate, or middle, and an ultimate principle. They assert the nonexistence of a Trinity before the Incarnation of the Word ; that then, it arose out of the union of the Divine and Human Natures, with the operation of both ; just as in Man, there is the Soul, and Body, and Life.

Carrying out a spirit of independent inquiry, they also choose to differ from the received acceptation of the Atonement, or as they quaintly term it, at-one-ment. They deny that God the Father was propitiated by the VICARIOUS suffering of God the Son ; since on the ground of their different notion of the Divine Trinity, they cannot reconcile the idea to their minds. (vide Barrett's IX Lecture.) Both of these most important heads, require a fuller discussion than we are theologians enough to give, or than, if we were, we have space, in this rapid outline, to include.

In this desultory notice, we do not pretend to preserve any formality of method, much less thoroughness of analysis : but only to touch on the most striking points. One of these is, the presumption of speaking of a peculiar sect (much as they avoid the name, they yet form a *sect*), as the *New Church*, or the NEW-JERUSALEM ; applying the phraseology of the Revelations and implying a degree of holiness and immaculate purity in its members. Whatever is *new*, we might remind these sectaries, is not, therefore, *true* ; and we may quote the remark of Sheridan, of a popular Speaker ; that of what he said, the new was not true, and the true, not new. There is much elevated sentiment and acute metaphysical reasoning in the Swedenborgian writers ; but the morality is the best morality of the New Testament. Better is there none. Human genius cannot improve the precepts nor spiritual teaching of pure Christianity ; and human invention alters only for the worse. The new interpretation, the new vouchers we hesitate to accept nay more, we reject them altogether, *whenever* they contradict the old. Mr. Barret, supposes, like many others, most unphilosophically (as it appears to us), and most illogically, by an entirely false analogy, that theology must advance with the physical sciences. We find the earliest commentators most regarded, and for many dark sayings we may find no adequate version. Mystery must ever hang over portions of the Holy page. What is essential to be known, is plain. But there are many things we see 'through a glass darkly,' and which we are reminded, are to be seen in no clearer light, while an earthly film overspreads the vision. No improved theological optics can make us see all things clearly, until our eyes (the eyes of the mind), are touched by that Divine Hand that opened the eyes of the Blind Bartimeus. Spiritual truths can be discerned only in a spiritual manner ; and we cannot now, save where a miracle is granted, see with a pure spiritual vision. All the aids of critical opticians, when conducted in a wrong spirit, afford rather *optical delusions* than any real benefit. We are truly told, that sensuality, self-love, worldliness and pride, so becloud our spiritual perceptions, as to prevent our recognizing the truth as it is, or loving it as we should ; and, undoubtedly the spirits of most men are too much immersed in sense ; but then, no refinement of spirituality will make a prophet out of every ordinary individual. This is as absurd, as the notion of another sect, with regard to speaking the Unknown Tongue, which is equally ridiculous aad blasphemous ; and means a *dialect* that none can controvert to be what it professes, since no one can recognize it. The followers of Swedenborg deny his mysticism ; but it is palpably evident in his life and habits of mind, as well as in his version of Scripture. He taught a science of correspondencies (we see no good reason for prefixing the definite article, since we are not prepared to receive it) : he has published visions of the world of spirits. He attempts to expound the mysteries of the Book of Revelations He expressed himself by symbol and allegory His style is an imitation of the Scriptures, and like the Book of Jasher, reads like a close imitation. This style of composition, we conceive, by an uninspired writer (whose credentials were not most clear), to be taking a most reprehensible and audacious liberty with the Word of God.

His science of correspondencies, which it is pretended was lost by Job, and only revived by Swedenborg himself, is a species of figurative allegory. It shows acuteness and fancy ; but we can find in it, no innate force compelling the conviction of the understanding. It is also singular in this respect, that it translates figurative allegories into the most literal phraseology, whilst it gives a symbolic translation to the simple records of history. Mr. Barrett speaks thus of it : "The Science of Correspondencies, as *revealed* in the writings of Swedenborg, furnishes us with a rule, and *the only rule*, as we have before said, *for interpreting aright the word of God.*" Yet this species of comment and translation, is full of the most startling assumptions. It denies the historical accuracy of Genesis, defining the limits of true history, which is declared to have commenced at the calling of Abraham. The first eleven chapters are taken as one continued allegory. Adam is thought to typify the first Church. The Flood, to mean a flood of ignorance and sin over the mortal world, The *Waters* are understood as truths or fables, as they relate to good or evil. By Noah, and the creatares preserved in the Ark, are rendered, the preservation of good principles and sound doctrine, by the Divine Providence. All this is very ingenius and plausible ; we can hardly assign it a worthier title. Speculation and fancy may run on, in this manner, *ad libitum.* Pure allegory, on the other hand is construed into an exact and liberal narrative of futurity—a prophetic relation, in part accomplished. The New Jerusalem is localized ; the Judgment Day is identified with a past epoch. Parable is considered synonymous with matter of fact history. A wise man often discovers the most wisdom in letting some things alone ; in leaving most points at rest. Swedenborg could not abstain from a rash curiosity of gazing upon the Holy of Holies ; he must needs intrude into the awful precincts of the Apocalypse. And here in his daring rashness, he evinced equal folly.

His visions, and publications of an intercourse with the spiritual world, are of a piece with the rest. It is painful to see the state into which that man's mind must have fallen, who could write out such accounts as we find in Lecture XII. (Pages 415, 416—418, in particular.) We are almost tempted to exclaim,

Lo! what a noble mind was here o'erthrown.

Had Swedenborg lived a century earlier, he would have been cited as a memorable instance in old Burton's chapter on Religirus melancholy, A few sentences will comprise all the criticism on the Lectures we have to offer. Mr. De Charms is the clearest writer : Mr. Barrett is more ambitious and flowery. Both are sensible thinkers, yet fall into gross blunders, whenever they attempt to exalt their Hero and Master. A rather presumptuous parallel is here drawn. "We would therefore beg all who are disposed to ridicule and reject the writings of Swedenborg, on account of the alleged visions which they contain, to pause and consider, whether they do not, in their hearts, if not with their lips, *mock at the visions of the Apostles and Prophets, and reject the Scriptures as a revelation from God.*"* We can, by no supposition, conceive how a rejection of Swedenborg's mission invalidates the genuineness of the Scriptures, or can pre-suppose such invalidation.

The followers of this fanciful theorist (for as such, in the History of Religion, the character of Swedenborg, we suspect, will finally rest,) are, in the majority of cases, pure-minded and honest men ; in some cases guided by a poetical temperament in the choice of a religion ; in others, governed by the specious '*rationality*' of the Swedenborgian scheme. Very few eminent men are numbered in its ranks. Dr. Hartley, the metaphysician, we believe, was one ; Kant appears to have been, and Coleridge was, for a while attracted by Swedenborgianism, as indeed he was by every current fashionable novelty, and curious ancient heresy. American would-be-Coleridges, assume the doctrines, as a fair text for imposing rhetoric. It must be allowed, as we have admitted more than once, that parts of the teachings of the Swedish Apostle, are imbued with the loftiest Christian morality ; that his spirit bathed in an atmosphere of the purest refinement ; that he saw keenly into much of the spiritual part of our nature. Here we stop in our eulogium. As a moralist Swedenborg is above our praise ; as a religious teacher, a biblical critic, an expounder of mysteries, we regard him as unsafe, dangerous, and rash. His sect is still very small, and its polity being nearer to the Congregational form of Church government than to any other, tends continually to independency, and disunion among its members. It is without an abiding principle of unity ; and its excessive spirit of liberty is liable to run into licentiousnees of doctrine. In Sweden there are very few of this belief ; more in England, and on the continent. In this country they have several congregations : but we apprehend no stability in Swedenborgianism as a Church ; but that it will gradually die out like the Quakers and the Unitarians. Still the Church may derive excellent hints from some of the strictures of Swedenborg ; and, indeed, from more than one of the spiritual Christian philosophers of modern Europe.

* Arcana Celestia, the Apocalypse, and Angelic Wisdom.

* Lecture XII. page 426.

Communications.

For the Churchman.

Rev. and Dear Mr. Editor,—As I have reason to believe that the extract from Stephens, relating to the murder of Archbishop Laud, has been perused with interest by your readers, I take the further liberty of sending you another selection showing how Christianly the dear Puritans dealt with Churchmen when they, in the inscrutable wisdom of God, were endowed with the power for a time of persecuting and almost extirpating the Church of England. Some of these facts will probably be new to your readers, and the narrative deserves the most attentive consideration, as the faction is not by any means extinct, and their fury and hatred are restrained by the great Head of the Church alone. It will be seen that the Jersey prison ship, so famed in the Revolutionary war, was not the first vessel used for the incarceration of prisoners, but that the Puritans invented this species of torment, and used it with such effect, as to render it impossible for any mortal or set of mortals to improve upon the original. The plundering of the private property of the clergy, and the selling *them to the Turks* are bright features in the history of the Puritan *saints*, show their strict regard for the Decalogue, and richly entitle them to the laudation of Fourth of July orators and Tabernacle spouters.

Yours very sincerely, M. N.

THE TENDER MERCIES OF THE PURITANS.

"And thus," says Heylin, "*fell Laud, and the* CHURCH FELL *with him* ;" and the same day that the Lords agreed to his attainder, they passed an ordinance that the Book of Common Prayer should be laid aside, and the Directory used instead of it. "The lords and commons assembled in parliament, taking into serious consideration the manifold inconveniences that have arisen by the Book of Common Prayer in this kingdom, and resolving, according to their covenant, to reform religion according to the word of God, and the example of the best reformed churches, have consulted with the reverend, pious, and learned divines called together for that purpose ; and do judge it necessary that the said Book of Common Prayer be *abolished*, and the Directory for the public worship of God, hereinafter mentioned, be observed in all the churches within this kingdom." This wretched Directory, which was substituted for the most sublime prayers that ever were compiled, only prescribed *general rules* for conducting public worship, and although it is bound up with the Westminster Confession of Faith, and is of standard authority among all the different bodies of Presbyterians, yet its directions are not followed in the present mode of conducting their public worship. The Directory recommends the Lord's Prayer not only as a pattern for other prayers, but as a most comprehensive form of devotion, yet its use was only *recommended*, not enforced : the Christian Creed, and the ten Commandments, are entirely and designedly omitted to be recommended in it, and the dead were buried without any religious rites. Upon this the king remarked, "Some men, I hear, are so impatient not to use in all their devotions their own invention and gifts, that they not only disuse, (as too many,) but wholly cast away and contemn the Lord's Prayer ; whose great guilt is, that it is the *warrant* and *original pattern* of all set liturgies in the Christian Church."

By a second ordinance, if any person preached or published any objections to the Directory, he was to forfeit such a sum of money as his judges thought proper to impose, provided the sum was not less than five pounds, nor more than fifty. And those who read the common prayers, either in churches or in their families, were ordained to forfeit five pounds for the first offence against this most inquisitorial ordinance ; ten pounds for the second ; and to suffer a year's imprisonment for the third without trial or main prize On hearing of this ordinance, the king again says, in the same paper, "That these men, I say, should so suddenly change the liturgy into a directory ; as if the spirit needed help for invention, though not for expression ; or as if matter prescribed did not as much stint and obstruct the spirit as if it were clothed in and confined to fit words (so slight and easy is that legerdemain which will serve to delude the vulgar.) That further, they should use such severity, as not to suffer, without penalty, any to use the Common Prayer Book publicly, although their consciences bind them to it, as a duty of piety to God and obedience to the laws." And then in the conclusion of his prayer, which is added to this paper, he says, "Lord, keep us from formal hypocrisy in our hearts ; and then we know that praying to thee, or praising of thee (with David and other holy men,) in the same form cannot hurt us.—Give us wisdom to amend what is amiss within us, and there will be less need to amend without us. Evermore defend thy church from the effects of blind zeal and over bold devotion."—(Eikon Basilike I. 79—84.)

Such an ordinance is, without any question, persecution of the worst sort ; yet we never hear Churchmen complaining of the puritan and covenanting persecution which fell upon their forefathers, because the puritans have had the whole benefit of such an outcry as they raised against the enforcement of the sober and ancient ceremonies of the Church, which had been in existence before the puritan faction were heard of, and which they themselves acknowledged to be *things of indifference.* "Those puritans have yelped so long and so loudly that their sufferings *alone* are pitied, and we seem almost universally disposed to throw into the shade the excesses of which they were guilty, and the severe sufferings which they occasioned to the greatest and the best men in the Church and nation." But it is maintained, that the puritans were driven to excess by persecution. Now, we would remark in the first place, that unless the execution of the law,—and that law of conformity not unreasonable in the estimation of the best men of the age—be persecution, there was no persecution in England ; and, in the next place, we would remark, that were it more real than it is, it would, after all, be a poor excuse among Christian men and ministers for the excesses of which they were guilty." From the immission of that profane and malignant spirit on the people, engendered by the union of the evil and malevolent propensities of the popish priesthood and the puritan ministry, the clergy of the Church of England suffered a long and very severe persecution. Under the name of "*scandalous ministers,*" the clergy were imprisoned, plundered, and violently assaulted by the different sectaries which the Jesuits had multiplied among the puritans. The bishops were assaulted by the rabble on their way to the House of Lords, and prevented from taking their seats in it ; on this they protested to save their rights, when the Commons accused them of high treason, and desired that the said bishops "might be forthwith sequestered from parliament, and committed unto safe custody." The usher of the black rod was ordered to bring them to the bar of the house, whence they were sent to the Tower, and remained there till the peers released them on bail on the 2d May, 1642. The houses of the prelates were turned into prisons for the inferior clergy, after they had filled all the common jails with them. Leighton, who had been punished for a seditious libel, was made keeper of Lambeth Palace after it was turned into a prison ; "where he did, to some purpose, make reprisals for his damages, and persecuted the purses of the loyal clergy and gentry with as much vigor as his masters did their persons." As both the prisons and the palaces were all filled, and yet more room was wanted for the suffering clergy and loyalists, a new device was fallen upon, of imprisoning them *in ships* in the river, which is thus described by Lord Clarendon :—

"Not only all the prisons about London were quickly filled with persons of honor, and great reputation for sobriety and integrity in their counties, but *new prisons* were made for their reception, which was a new and barbarous invention. Very many persons of very good quality, both of the clergy and laity, were committed to prison on board ships in the river Thames, where they were kept under decks, and no friends suffered to come to them, *by which many lost their lives.*"

And another author says :—

"They were put under batches where the decks were so low that they could not stand upright ; and yet they were denied stools to sit upon, or so much as a bundle of straw to lie upon. Into this little case of a small ship they crowded no less than fourscore persons of quality ; and that they might stifle one another, having no more breath than they sucked from one another's mouths, most maliciously, and certainly to a murderous intent, they stopt up all the small augur-holes and other inlets which might relieve them with fresh air—an act of such horrid barbarism, that no age, no story, no rebellion, can parallel. Besides this barbarous treatment, many of the clergy and laity were sent to the plantations, and some to Algiers, and there *sold to the Turks for slaves!* Those clergy who chiefly suffered were the most distinguished men for learning, piety, loyalty, or that held high stations in the church ; and inferior courts of inquisition were established in every county of England, to whom was committed the power to eject from their livings all those who, in the cant of the times, were reckoned "ignorant, insufficient, negligent, scandalous, and erroneous."

It has been shown, upon the best evidence that by these courts of inquisition, not less than *eight thousand* of the clergy of the Church of England were turned out of their livings to make way for the *godly* brethren, who were forcibly settled in their parish churches. These clergymen were reduced to beggary ; and as above noticed, most of them were imprisoned, while their property was seized and squandered by men who had constituted themselves ministers, and who eagerly grasped at commendams and pluralities, which before were the objects of their reforming reproaches. Archbishop Bramhall says :—

"Let Mr. Baxter sum up in one catalogue all the non-conformists throughout the kingdom of England, ever since the Reformation, who have been cast aside or driven away, I dare abate him all the rest of the kingdom, and only exhibit the martyrologies of London and the two universities, or a list of those who, in these late intestine wars, have been haled away to prisons, or chased away into banishment by his [Mr. Baxter's] own party in these three places alone, or left to the merciless world to beg their bread, for no other crime than loyalty, and because they stood affected to the ancient rites and ceremonies of the Church of England, and they shall double them for number ; and for learning, piety, industry, and love of peace, exceed them incomparably ; so as his party as he glorieth so much in, will *scarcely deserve to be named* in the same day. And if he compare their persecutions. the sufferings of his *supposed* confessors will appear to be but fleabitings in comparison of theirs. But after all this, the greatest disparity remaineth yet untouched—that is, in the *cause* of their sufferings ;—the one suffered for *faith*, and the other [the puritan] for FACTION."

The reforming zeal of the puritans led them to commit the most horrible sacrilege, and to dishonor the houses of God, where the morning and the evening sacrifice of praise and thanksgiving had been offered daily for sixteen centuries without intermission. And, says Bishop Hall, "it is no other than tragical to relate the carnage of that furious sacrilege, whereof our eyes and ears were the sad witnesses. What work was here! What beating down of walls, —what tearing up of monuments,—what pulling down of seats,—what wrenching out of irons and brasses from the windows and graves,—what defacing of arms,—what defacing of curious stone-work, that had not any representation in the world, but only of the cost of the founder and the skill of the masons,—what tooting and piping upon the destroyed organ pipes! and what a hideous triumph on the market day, before all the country, when in a kind of sacrilegious and profane procession, all the organ pipes, vestments, with copes and surplices, together with the leaden cross, which had been rudely sawn down from above the graveyard pulpit, and the service books and singing books that could be had, were carried [in procession] to the fire in the public market place ; a hired wretch walking before the train in his cope trailing in the dirt, with a service book in his hand, imitating in an impious scorn the tune, and usurping the words of the litany used formerly in the church. Near the public cross all these monuments of idolatry must be sacrificed in the chair ; not without much ostentation of a zealous joy in discharging ordnance, to the cost of some who professed how much they had longed to see that day. Neither was it any news upon this guild day, to have the Cathedral, now open on all sides, to be filled with musketeers waiting for the hussar's return, drinking and tobacconing as freely as if it had turned alehouse."

It was by the ill omened alliance of treason and fanaticism that such sacrilege was committed, and our churches were turned into stables and barracks.

"Religion was as common in those days, as ignorance and impudence are now. You could not stir, but texts of Scripture flew about your ears like hail shot. Every cobbler was for dabbling in divinity, and venturing beyond the last. Your baker could talk of nothing but the old leaven ; the blacksmith, with a spark of zeal in his throat, would be hammering out hobnails and heresy ; and the grocer was always retailing religion. You could not buy an ounce of pepper, but you had a pound of edification into the bargain ; and the shopman would repeat you a chapter while he was twisting his pack thread."

When the Long Parliament found it necessary to enter into a league with the Scots Covenanters for the extirpation of the Church in England, as the Scots had already extirpated that of Scotland, they resolved to call an assembly of divines, as an effectual battery for reformation, as the Scots were determined that the price of their alliance should be "an uniformity of doctrine and discipline between the two nations." The parliament therefore passed an ordinance on the 12th of June, 1643, "for the calling of an assembly of learned and godly divines and others, to be consulted with by the parliament, for settling the government and liturgy of the Church of England, and for vindicating and clearing of the doctrine of the said church from false aspersions and interpretations.'

This assembly was not convoked agreeably to the standing laws for the sending up proctors for the clergy to the Convocation, nor elected in the Presbyterian manner by the ministers ; but the parliament appointed all the members, and therefore its foundation was Erastian. The ordinance gave each member of the House of Commons the nomination of two or more ministers for each county, and the whole number amounted to one hundred and twenty, and their debates were confined to such things only as the parliament should dictate. One of the chief things which their masters proposed, was, to take away the present church government by bishops, &c., being, as they said, "burdensome to the kingdom, and a great impediment to the Reformation, and very prejudicial to the state and government of this kingdom."

If any difference of opinion should arise, the assembly were to represent it to parliament, with their reasons, when the house would give farther instructions. Amongst those learned and godly *divines* were thirty members of both houses of parliament. There were a few Episcopalians, and about thirty Presbyterians, but the greatest number were Independents. The assembly was not allowed to elect their own president, but as the parliament had selected the members, so they appointed Dr. Twisse, of Newbury, to be their prolocutor ; and still further, to show their utter insignificance and their subservience to parliament, the following proviso was inserted in the ordinance which called them together :—

"Provided always, that this ordinance shall not give them, nor shall they, in this assembly, assume or exercise any jurisdiction, power, or authority ecclesiastical whatsoever, or any other power than is herein particularly expressed."

Each minister was allowed four shillings and ninepence per day, and was screened from the penalty of non-residence. Whatever points could not be adjusted in the assembly were to be referred to parliament, as the ultimate judge of the controversy.

This Assembly was composed of persons disaffected and hostile to the Church of England ; and the divines, as they were called, were mixed with laymen—a thing never before heard of in England ; and the summoning of it by the two houses was a daring encroachment on the royal prerogative, as well as, upon their own principles, the headship of Christ. The king was much incensed when he heard of this assembly, and on the 22d of June he issued a proclamation, "prohibiting all persons mentioned in that pretended ordinance assembling for that purpose ; declaring the Assembly *illegal* ; that no acts published by them ought to be received by the subject ; and that the allowing the assembly-men wages by a tax upon the public, was an unheard-of presumption. As soon as the royal proclamation appeared, the few Episcopal clergy withdrew from this extraordinary synod, and the parliament appointed independents to supply their places On the 1st of July the assembly met in Henry the Seventh's chapel in Westminster Abbey, and their first act was to petit on parliament for a fast before the commencement of business, of which petition, Bishop Kennet says, "impartially speaking, it is stuffed with schism, sedition, and cruelty." A fast was appointed, Dr. Twisse preached, and both houses of parliament attended. Parliament sent the assembly an order to review the thirty-nine articles, and on the 7th of July the assembly appointed a committee to consider what amendments were proper to be made in the doctrinal articles of the Church, and they spent ten weeks in debating on the first fifteen with the view "of rendering their sense more express and determinate in favor of Calvinism ;" which is an undeniable acknowledgment that the Calvinian party did not consider the articles of the Church of England bore any tendency that way.

On Monday, the 25th of September 1643, the Scottish commissioners met the assembly and both houses in St. Margaret's Church, for the purpose of accepting and swearing the Solemn League and Covenant ; when, says Baillie, "we were welcomed in the assembly by three harangues from Dr. Twisse, Mr. Case, and Dr. Hogle. Before their [the Scots commissioners] coming, the Covenant had passed but with some little alteration. This they took in evil part, that any letter should be changed without our advice ; but having a committee from *both houses* and the assembly of the most able and best affected men appointed to deal with them in that and all other affairs, we shortly were satisfied, finding all the alterations to be for the better." At this solemnity White "engaged in prayer" for an hour ; then Nye, an independent, endeavored, in a long speech to justify the Covenant from Scripture precedents, and Henderson, a Scots commissioner declared that the estates of Scotland had resolved to assist the parliament of England in carrying on their ends and designs of prostrating the monarchy, and extirpating the Church. Then Nye read it, article by article, with an audible voice from the pulpit, each person standing up uncovered, and with his right hand bare, held up to heaven swore to the performance of it. "Being all agreed, as the assembly and House of Commons did swear and subscribe that Covenent, *the little House of Lords* did delay for sake of honor, as they said till they found our nation willing to swear it as then it was formed." Neal has the honesty to admit, that "as it was a *test* of a mixed nature, and contained some obligations on conscience which wise and honest men might *reasonably scruple*, who were otherwise well affected to the Protestant religion and the liberties of their country, *the imposing it as a test can never be justified*." It was however forced upon the people of England, under severe penalties, by all persons above the age of eighteen years. Alarmed at such a dangerous combination of religious intolerance and fanaticism with armed rebellion, the king issued a proclamation, on the 9th of October, forbidding all his subjects either to tender or take this seditious and treasonable Covenant ; but this prohibition came too late, for both houses of parliament, the citizens of London and Westminster, and the army had taken this treasonable and unjustifiable test.

After the Covenant had been signed, the parliament admitted the four Scots Presbyterian ministers, Henderson, Gillespie, Rutherford, and Baillie, with the ruling elders, Lord Maitland, afterwards the earl and duke of Lauderdale, the earl of Lothian, and the celebrated Johnston, of Warriston, and appointed them to be constituent members of this assembly. On Monday, the 20th of November, Baillie says, the Scots commissioners sent to both houses of parliament for a *warrant* to enable them to sit in the assembly, which was readily granted, and Mr. Henderson presented it to the prolocutor, who sent out three of their number to introduce them to the meeting. "Here," he says, "no mortal man may enter to overhear, let be to sit, without an order in writing from both houses of parliament." Of Dr. Twisse he says, "he was the most unfit of all the company for any action ; so after the prayer he sits mute. It was the *canrig* [cunning] conoogance of these, who guide most matters *for their own interest*, to plant such a man *of purpose* in the chair."

In all those parts where the authority of the parliament was received, the signing of the Covenant was pressed with great severity, and which brought a horrible persecution on the clergy of the Church of England, who all refused to sign this most traitorous bond of rebellion. They were turned out of their houses, and were not suffered to compound for their personal or real estate ; and they were forcibly ejected from their benefices,

which were immediately filled with Presbyterian, unqualified students from the universities, and refugees from Scotland and New England. Many of those Puritans who had formerly declaimed against pluralities, reconciled their *interest* to their conscience, and held two or three livings. The clergy were sequestered and imprisoned, and a hundred and fifteen of them within the bills of mortality were so treated, their houses plundered, and their wives and children turned into the streets. In short, says Dr. Collier, "it is observed there were more turned out of their livings by the Presbyterians in three years than were deprived by the papists in Queen Mary's reign; or had been silenced, suspended, or deprived by all the bishops from the first year of Queen Elizabeth to the time we are upon. And that this might be done with some color of justice, they set by 'a committtee for *plundered* ministers.'" Even Neal admits that "great complaints have been made, *and not without reason*," he says, "of the execution this test did upon the king's clergy, [of the Church of England] throughout the kingdom. It was *a new weapon* put into the hands of the committee [for plundered ministers,] which enabled them with more ease and certainty to *detect malignant* or disaffected ministers; for instead of producing a number of witnesses, as had been the method hitherto, they now *tendered the Covenant*." And he adds, it ought to be remembered that none were turned out or imprisoned for their adhering to the doctrine or discipline of the Church of England *till after the imposing of the Scots covenant*, but for immorality, false [i. e. Catholic] doctrine, non-residence, or *for taking part with the king* against the parliament." And, he continues, "from the time of *taking the Covenant*, we may date the *entire dissolution of the hierarchy*, though it was not yet abolished by an ordinance of parliament. There were no ecclesiastical courts, no visitations, no wearing the habits, no regard paid to the canons or ceremonies, or even to the common prayer itself."—*Stephen's History of the Church of Scotland.* Vol. II. p. 251–260.

For the Churchman.

CRITICISMS

Upon the Review of Mr. Hewitt's Pamphlet.

Mr. Editor,—The writer of the comments upon Mr. Hewitt's pamphlet, which have appeared in your paper under the signature of "Columba," has no desire to receive in other than the most friendly spirit the animadversions of so friendly a critic as your correspondent "Rampart." The desire to imitate his kindness and courtesy will lead, therefore, to the passing over, almost without allusion, of the points in which his communications are open to exception. One point, however, in justice to himself, the writer deems it necessary to touch, viz. that he is placed in a false position;—not directly, perhaps, certainly not intentionally,—but indirectly at the least the writer seems to be made to assume a position which he has no desire to occupy—a position of disrespect to the powers that be.

When a writer is faulted for saying that the Preface to the Prayer Book is "a document of *no authority*," the ground being taken that it *is* of authority; and when the remark follows, "even though it be after an interval, that it is unwise, it is ungrateful, especially just now, to do or to say aught that will tend to shake confidence in our Prayer Book," the effect of the criticism among those who admit its justice must be that a want of due respect to the established formularies of our Church, will be attributed to the writer.

But, sir, to say that the Preface to the Prayer Book is not an authoritative document is not to refuse obedience to those formularies which *have* authority, nor is it to refuse to this Preface *that deference* to which it *is entitled*.

The criticism of "Rampart" has been founded upon a misunderstanding of the sense in which the word "authority" was used. Now, having been misunderstood, I am willing to take blame upon myself; for, though it is obvious to remark, as I remember it was once remarked in the editorial columns of the Churchman on a similar occasion—that to write so as not to be liable to misinterpretation is to write in a manner in which even the inspired penmen did not succeed in accomplishing—yet since so friendly a critic has not apprehended my meaning, I am willing to admit that my expression should have been more guarded. And yet I used the word "authority" in what I have always supposed to be its strict and proper sense, as a power namely which exacts submission and acquiescence. An authority which does not expect obedience is in no real sense an authority. The word stood in my mind in opposition to that claim to *deference* which certain of our formularies possess; it was used to express a different idea from that obligation under which we lie, on account of the source from which these formularies issue, to treat them with respect, and desire and endeavor to receive the positions therein contained. This distinction being required the ground is taken that the Preface to the Prayer Book is not of authority—that it is not necessary in order to be a loyal Churchman, to believe every statement expressed there,—that our position towards it is simply one of respect and not of acquiescence; e. g. that we may approve or disapprove as we see fit of such language as the following:—

"The *different religious denominations* of Christians were left at full and equal liberty to model and organize their *respective churches*, &c."

On the other hand, I most heartily admit that the Prayer Book itself, as containing the doctrine of the Church, *is of authority*; and that no man can be a faithful son of the Church who rejects the faith which she there teaches. The difference between the two formularies is this, that the one contains that which our Church has set forth as her "*doctrine*," and the other the reasons for the alterations which have been adopted, and the principles upon which they have been made. And we are concerned to acquiesce in the decisions of the Church, but not necessarily in the reasons and principles by which as *individuals* the members of Convention have come to those decisions. Any attempt to state those reasons must almost invariably be *imperfect*; two men attain the same result, though one is guided by one principle, and another by one totally different. Nor have we any reason for supposing that the Preface had the hearty concurrence of all the members of the Convention—that the paragraph just quoted was the *natural language* of Bishop Seabury for instance.

Nor is this paragraph the only one which admits of an interpretation to serve the purpose of those who deny the Catholicity of our Church. Mr. Hewitt quotes both this and the preceding sentence which reads, "But when in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was *necessarily included*."

And his comment upon the whole is as follows:—

"Setting aside the definition of Christian liberty, the full advantage of which seems to be accorded to all denominations alike, as well those who reject as those who retain the liturgy and discipline of the Church; those English missionaries who are gravely called by some persons Catholic Priests, are here declared to have been set free from their canonical bishops, and from all superior eccelsiastical control whatever, by a political revolution; and in this condition of independence are said to have been fully competent to model and organize a church, a form of worship, and a system of discipline according to their own judgment of what was right and expedient, surely a document which contains such a declaration is scarcely even 'patient of a Catholic sense,' though most decidedly ambitious of a Protestant meaning."

Now, it was thought that the easiest as well as the proper mode of answering both this criticism and another objection also, that in the sentence first quoted the Protestant denominations of this country are styled "*churches*,"—to contend that the Preface to the Prayer Book was not an *authoritative* exposition of principles which the Church set forth as her *doctrine*, and which she required her children to acknowledge; and it was considered that the difficulty was satisfactorily met, in the obvious conclusion that if the Preface was a document of no "*authority*" it was to be regarded as occupying the same position with the "homilies" and pastoral letters in which "*opinions*" may be put forth without any intention on the part of the *Church* to commit herself to them as her decided and formal doctrine, in which the language may be loose and popular, and used without any aim at critical accuracy.

Whether this is a view of the subject in which Rampart will acquiesce I am unable to determine, for he will permit me to observe that there is an indefiniteness in his own expression, that the Preface "is to be reverently received and adopted by us," which does not permit me to be sure that I understand him. If it is his meaning that the expressions of the Preface and its principles are to be adopted as our own, that it is, in other words, an authoritative document concerning which it will not be reverent to suppose that the language is not precise and was not thoughtfully selected, then it seems that he may fairly be called upon to give an interpretation to the language, which, while it protects it from the cavils that are raised, will also in no wise be liable to the charge of being a "non-natural interpretation;" a charge to which we fear the explanation he has given will be open. For an "authoritative document," and as such he considers the Preface, cannot be interpreted as loosely as a popular discourse; it is intended to limit men's faith, and its language must therefore be theologically precise; it is a legal document, and its terms must be "strict" and "proper." If now, on the one hand, "in *strict propriety* the term church cannot be applied to any association of men not possessing all the requisite properties of that body," and on the other hand the "authoritative" Preface does apply the term church to the Protestant denominations of this country, will it not be natural to conclude that the "authority" of the Church requires us to recognize these denominations as sister churches; and will not most men consider that it is a non-natural interpretation which must be put upon this language to reconcile it with the opinion that those only are "*true Churchmen*" who deny that these denominations are churches which the Preface terms such. If, however, we assign to the Preface the same position with the Homilies we shall have no difficulty, we shall expect popular language in popular discourse, and the terms which are the subject of cavil need not disturb any more than does the statement of the Homilies that the "Book of Wisdom" is "the infallible word of God." I will only add, in connection with Rampart's communication, that in speaking of "separating more and more from the Protestant communions, and drawing nearer and nearer our *brethren* of the Catholic Church," I did not mean, as he seems to suppose, that we do not form part of the Catholic Church, but that we do, for those of that Church are our "brethren." I meant only that from some of those brethren we are separated—and to them we have been drawing near; not indeed by adopting their errors, but in maintaining truths which we hold in common with them.

In reference to your other correspondent, Mr. Editor, I am strongly disposed to keep silence, both from motives of self respect, and because it is not in my line to answer railing accusations. He who, when the camp is attacked, chooses for his portion, not to oppose the enemy but to assault his brethren, who joins not in the defence but stands by the side criticising and mocking the equipments of those who have armed themselves, as best they could, against the common foe—such a one cannot expect that one who is anxious, if possible, to live peaceably with all men, should turn aside to retaliate upon him wounds received in the house of friends. I would willingly indeed keep silence; but, lest silence should be misunderstood, I will say a few words in defence:—

And first let me ask, what can the cause of truth possibly gain by putting a false coloring on my communication throughout;—a Romanizing coloring which I here reject, and especially by misrepresenting me as the apologist of Mr. Hewett? My aim was to answer his arguments and to examine his procedures, and to point out, if possible, the starting point of his error.—To apologize for him never entered into my mind.—If, indeed, I have spoken gently of a brother's fall and of the communion to which he has repaired, it will be time enough to justify myself when it shall have been proved to be unchristian to bless those that curse us, and to speak well of those who despitefully use us.

For one, I can acknowledge men to be conscientious who have arrived at different conclusions from myself; and it was only because the epithets of "insane" and "apostate" had been used—that I thought it but justice to urge the consideration—that those who have left us were conscientious, and the faith they have adopted was the faith of Saints like Fenelon. When men have harshly dealt with us, it seems but proper to speak as kindly of them as the truth will admit. But for doing so I have been charged with "sickly sentimentality." Of this let others judge. Your friend Rampart has in his kindness said—"I like Columba because he writes in such a truly christian spirit—because he reasons without railing—because he does not give Popery the advantage of being the injured and abused party." The praise is beyond my deserts, but it is in point to prove that the tone which I endeavoured to assume has the approbation of men of kindly feelings.

The tone which marked my criticism was the more necessary, because in writing for a particular class of persons, and especially for those who had doubts, it was desirable that they should see that their feelings were understood and their difficulties appreciated.

"They have left us without just cause, and in so doing have relieved us of a canker which was insidiously eating into our vitals;" this is the spirit of my censurer, these his kindly words to those who knew not whether to go or stay.—If, on the other hand, I have thought his example should be imitated—who quenched not the smoking flax nor broke the bruised reed—I trust that good men will not blame me. The gentleman who in such miserable terms reprobates the review, has not read the pamphlet which it proposed to consider. Had he done so, and had he in loving kindness to weak brethren, undertaken to dissipate their doubts by answering the reasonings which gave them trouble, I am disposed to think that policy, as well as Christian feeling, would have led him to adopt a mild and forbearing tone—and have disposed him to a careful examination of arguments, to him seeming weak, if deemed strong by others. It is one thing to review a book as the True Catholic has done, for a class of readers who are already convinced of its unsoundness; another thing to answer it so as to satisfy the doubts of those who are perplexed by its reasonings; to these last persons, the notice of the pamphlet in the True Catholic is as little likely to commend itself—and the manner in which his arguments is disposed of, as little likely to be satisfactory as the mere summary method first adopted by that periodical, of suggesting Mr. H's insanity.

And here let me add, that I was not one of those who had "doubts," as he "at the risk of being uncharitable" suspects, a most uncharitable and unfounded suspicion. And surely he might have spared this insinuation; even if no mercy ought to be shown the enemy, it cannot be necessary to cast stigmas upon brethren. And it must be obvious that such uncharitable accusations as these will lead persons to think that they have obtained a clew to the critic's character. Whether rightly or wrongly, they will infer that it is his own lack of loving kindness—his want of appreciation of a generous line of policy, which leads him to view the points so differently from his brother critic.

Your correspondent sends his communication because there is danger that the views that I have put forth should be considered as representing the views of the High Church party. And here Mr. Editor, the censure falls from me to you. Your business it was to refuse my critique or to express your disapprobation thereof—and so to have satisfied this gentleman, who is so hard to please. But you have not done so, and he appears as the representative of the High Church party. Now I will take the liberty in all good will—but in all plainness to say, that it is not always advisable for a man to put himself forward as the representative of others, when he has not been delegated to that office by them. He may expose himself to mortifying results. And I will beg this gentleman to notice that his article appears in your paper without any editorial endorsement. And further; that another correspondent, who seems equally entitled to represent High churchmen, speaks of the review as combating Popery with *Catholic* rather than *Protestant* weapons, and commends it on that account; and you will permit me to remind him that in reference to the comment of this correspondent—you say that "you are obliged to him for his very judicious remarks on the late communications of Columba. You had intended to say something to the same effect." Not indeed, that I supposed that it was your design to bestow an unqualified approval on what I had written—for doubtless your reference was as much to that part of his remarks which I have commented on in the early part of the letter, as to the language which I have just quoted. But what was said is sufficient to enable my accuser to see that all High churchmen do not view the matter in the same light with himself. I suppose that this is quite as much as need be said on the subject.

COLUMBA.

For the Churchman.

Mr. Editor,—A few weeks ago an article appeared in your paper, entitled "Frescoes," and I trust it was the precursor of others on kindred subjects; for it is evident that the religious community stands in need of more light on a matter so important as the introduction of pictures into our churches.

The apparent intent of the writer was to commend pictures as fitting decorations, if such a term may be applied to that which may have a much higher purpose than mere decoration, for our Church edifices; but his article is rather a disquisition on *pictures* than Frescoes, about which latter he shares with most of us, some little lack of knowledge. Some of the examples of which he speaks, are not Frescoes, and about others there is much doubt whether they are in Fresco, Tempera, or Encaustic. But the object of the present writer is not to criticise one with whom, in the main, he entirely agrees, and who has shown himself so well acquainted with the literature of art; but to strengthen the argument in favor of introducing pictures into churches which is grounded on precedent. There is much earlier authority for the use of pictures in churches than any which he adduces, and far less liable to the charge of being papistical. In the gloomy depths of the Catacombs of St. Agnes, near Rome, whose dark passages contain the bones of thousands of Christians, and of many martyrs who suffered during the persecutions of the third century, are several chapels which the present writer has seen. The walls of these chapels were elaborately adorned with pictures, many of which were defaced and dimmed by the ooze of many centuries; others were almost as bright as on the day on which they were painted; the subjects were generally scriptural, and chiefly from the Old Testament. These pictured chapels, with the tombs of those who in secret worshipped at their altars in the days of Diocletian, have been sealed up until within a few years, by the accumulating mud of ages, which has flowed from the Campagna above. They are now open, having been excavated by the Roman authorities, and the incredulous Protestant may there learn that art was consecrated to Christianity long before it ministered to the idolatries of Rome.

The puritanical prejudice against art in general, as applied to Christian purposes, that "eccentric horror," that "religious paradox" as it has been termed, is fast dying away, and the time will soon arrive, when with Luther, Calvin, and Zuinglius, the religious community will look upon painting and sculpture as handmaids to Christianity.*

If you can indulge me with sufficient space in your columns, I would venture to make a few remarks on the subject of the imitation of Mediaeval art in our churches. We all acknowledge that Christian architecture arrived at wonderful perfection during the middle ages, and we look with deep reverence at those magnificent monuments of the piety and genius of the past ages—those prayers in stone which rise with mysterious ascent toward heaven. But it does appear to the writer that our architects ought not to content themselves with the servile imitation of what has already been done; but to strive to master the principles on which great works have been constructed, and apply them to our peculiar exigencies and use.

It is puerile to suppose that art is exhausted; or that it has ever arrived at its ultimate perfectibility in any of its branches "He who follows is always behind," is an apt saying, and if we sit down contented with the belief that to equal what has already been done, is the loftiest aim which modern art can take, we must abandon all hope of great excellence.

Few can have a greater reverence for antiquity—its buildings—its statues—its paintings, than the present writer; but to him, extravagant admiration of the antique, because it is antique—the gothic because it is gothic, is ridiculous. The rude the barbarous, and the inane may not, with good sense, be admired or imitated as exemplars, although they may be found in the works executed in the times of Edward the Confessor, or the Henrys and Edwards of England. We are prone to let our enthusiasm for antiquity lead us astray; the ancients have no competitors among us to sharpen criticism. We look at their works to admire, and our veneration often clothes the mean with beauty, and under a loving eye deformity is transformed into grace. Of late there has been much of this sort of extravagance; meagre, unlearned, angular pictures and statues have found more enthusiastic admirers than the Transfiguration of Raphael or the Christ and Apostles of Thorwaldsen, and our churches are in danger of being disfigured by imitations of pictures and sculptures, which but for having been found in Christian edifices, would be considered little less barbarous than the sculptures in the caves of Elephanta, or the pictures on a Camanche tent. It is an egregious mistake to suppose that the arts of painting and sculpture were carried to the same degree of perfection by the artists of the middle ages, as that of architecture. It must be acknowledged that in many of their pictures and statues, there is to be found a certain simple beauty—a profound religious feeling expressed—qualities worthy of our sincere admiration and deep study. But it does appear to the writer that common sense is set at naught when we who have seen (through engravings at least,) pictures and statues of the highest excellence, introduce into our churches poor imitations of gothic art, grotesque sculptures, and pictured windows, where the Evangelists figure, with dropsical bodies, dislocated joints, and distorted features, heightened in their hideousness by tawdry colors, arranged as though the artist had intended to plague with chromatic torment, the up-gazing congregations;* nor let us have angels pictured on Altar screens, whose faces, to be true to the time-clouded pictures from which they are copied, are of a uniform ginger-bread color. Such things are evidently not the result of true taste, and never could have been seen where they are, had the designs been submitted to the criticism of any artist of high standing.

Let us aim at higher things—let us attain, if we can, the deep religious expression of Mediaeval art, unite it with the executive skill and learning of the Greek and great Italian schools, and with something may be of our own; (for the resources of art are unfailing to true genius,) and in the pursuit of excellence take the path of artistic truth, and work for God as the gothic artists did.

Before concluding these remarks, a few words may be said, in relation to the prevailing fashion of painting the walls and ceilings of churches, in imitation of architecture and statuary, which the writer conceives to be in low taste and liable to many objections.

The first objection to such imitations is, that under ordinary circumstances they *cannot* accomplish the object for which they are intended, that is, *illusion*. They cannot do this, because the perspective of no architectural design can be seen from any but one point of view, without distortion, and so, no painting on a flat surface can be taken for a statue, unless at a great distance, except it is viewed directly in front. It may be said that in Paris there are remarkable imitations of statuary. It is true that those in the Bourse and the Church of the Madeleine have been executed with great skill, and from being comparatively small and remote from the eye, the ordinary spectator is for a time deceived. But it is at best a mean decoration to a building of any pretension to grandeur. These Parisian examples seen in buildings in the Grecian styles of architecture, surely ought not to have much weight in the matter of decorating our Gothic edifices.

And suppose the *illusion* were complete, which it cannot be, the fact that that which the spectator sees is not a real piece of architecture,—a beautiful extension of a church with its columns and groined arches, and that the statue of the Apostle, which he sees is a mere representation, will soon be made known to him and while he admires the skill of the imitations, he will look upon the work as a *cheap* substitute, and despise the sordidness of those who have endeavored to palm off on him a low priced and flimsy imitation for a solid and costly reality.† It may be said, and I now allude to what is stated of a particular church, which is now building, that in place of the statues of the Apostles which it was intended to paint on the walls there is no architectural substitute within the means of the builders. Is not this a mistake? Canopied niches without elaborate ornament judiciously constructed, although not filled with statues, have a fine effect, as may be seen in many of the finest Gothic buildings in Europe. Why not substitute niches in place of these imitations?—the time may come when they can be filled with statues, and your congregation will not be annoyed by the distorted visages of mock statues.

And to conclude this rambling article I would say that in a temple dedicated to the God of Truth, there ought to be nothing false—no sham-work; things ought to be, as far as possible, what they pretend to be. If we are poor, let the work be plain, simple, and true; but let us not attempt, through some flimsy trickery of art, to make a pretending show.

In architecture as in art generally as well as in men, the simple, true and unpretending are always respectable; but the false and showy, though they dazzle for a time, ultimately become the objects of our contempt or our disgust.

Catskill. T. C.

* These reformers all held opinions favorable to the use of pictures in churches.

* I have in my mind the great window of a certain Church in New York, which out-gothics all the gothic the writer has ever seen; but it is not alone in its ugliness; for the stained windows of another Church, altogether not made ludicrous through figures, are sufficient to produce a color sickness in the unfortunate congregation which sits under them.

† There may be cases, where in order to avoid a positive deformity, these imitations may be resorted to, but these are exceptions.

For the Churchman.

Mr. Editor,—My sight is pained, my heart is sick, as I take up the periodicals of the Church, from time to time, and find a portion of them teeming with os violent and unrelenting abuse of one who has claims, whatever individual opinions may be in regard to the justice or injustice of his present position, to far, very far different treatment. Humanity, to say nothing of honor, or Christian courtesy, forbids the malevolent outbreaks by which he is constantly assailed. I have just laid down the Episcopal Recorder, whose motto is "Truth and Peace," and whose editors announce themselves as "Reverend;" and in the number which I have been reading, (that of Oct 10,) is a short notice, editorial, of the late New York Convention. The majority of that Convention are castigated, according to custom, for exercising their prerogative as honest, intelligent, Christian men; and the Bishop of the Diocese (for no occasion, it seems, is lost, for the furtherance of the work of persecution,) is assailed grossly, unfeelingly, barbarously—it appears to me that I shall not err if I say, demoniacally, by those "Reverend" Editors, of another diocese, and this perhaps for the ten thousandth time. The result of the Convention, they would have the world believe, has shown that some 93 clergymen and 79 parishes, not "jealous for the reputation of the Church, and the honor of the Gospel," as are, in their own estimation, these reverend gentlemen Editors, have "pensioned a man who has been convicted by one of the most respectable and purest tribunals which ever assembled upon earth, (what laudations are bestowed!) of a long course of aggregate immorality—thus actually offering a premium upon crime." How has the law of Christian kindness become obsolete with such writers! Where is their honor! Whither has their humanity fled!

Mr. Editor, I do not notice the above article, because it is more flagrant than hundreds of others which have fallen under my eye in the columns of certain *religious* (?) papers; but becaue I am weary of such an exhibition of the worst feelings which can ever characterize poor fallen man—feelings which, if the swords which in the form of words are brandished by these indefatigable persecutors, are an index of the feelings, would disgrace even the uncivilized; and which, in my simplicity, until recently, I thought could be exhibited only, and that for a limited time, by the unchristianized. I have never before, sir, written a word in regard to the unhappy differences of opinion, or the object, subject, or occasion, in the N. Y. Diocese. I am far away from your hate, and am a member of anothar diocese. I have seldom exchanged a word with any one in regard to your diocesan affairs. But, sir, the opinion, I believe, is very general that, whatever may be the merits of the case, the spirit exhibited by sundry editors and their correspondents, is dark disgrace! *Tantaene animis celestibus irae?* I have, I trust, an abhorrence of all crime; but, sir, the gentleman was right, and the Church on earth with angels and the redeemed, and even the world, will hold him so, who said, "to be actuated by the feelings I have described, is to be guilty of a worse crime than that imputed" to the object of their unrelenting, cruel attacks. I *did* fear that there was cause for the proceedings instituted, however unfortunate was the time and manner. But I now stand more in doubt than ever of the spirit which originated the inquiry and the justice of the result, on account of the very manner in which the whirlwind is kept up.

Mr. Editor, I may never trouble you again, with any communication of mine: let me then, once for all, enter my solemn protest against the apparent rancorous hate with which the venerable Bishop of your diocese is pursued; whilst I also express my admiration at his forbearance, his Christian humility, and spirit of forgiveness, as also the forbearance and courteous language of his friends.

A PRESBYTER OF NEW ENGLAND.

DIOCESE OF MASS., OCT. 19, 1846.

For the Churchman.

Mr. Editor,—When I offered my first remarks on *Prayers for the Departed*, it was as a comment on the contents of an *editorial*; which inferred no obligation to enter the lists with a *correspondent* not editorially endorsed. This however, I have done, and thus far willingly. But now, I presume, after the last piece of Contributor, (this moment perused,) your readers will hardly be surprised that my discussion with him is ended. In a former article, I ventured a hint concerning "courtesy;" but he so quietly took it as a compliment, that I cannot be sanguine of the better result of a further intimation. Of course I am satisfied with the present state of the *argument* between him and me. And I apprise you at once of my declining its further prosecution, lest there be inconvenience in your waiting to infer it from my silence.

Oct. 23d, 1846. Yours, OLD FRIEND.

The Churchman.

NEW YORK, SATURDAY, OCT. 31, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

Among the late issues of the New York press is a book entitled "Reasons for refusing to consecrate a Church having an altar," &c., by "Charles Petit McIlvaine, D.D., Bishop of the Protestant Episcopal Church in Ohio." This work originally formed part of the Address which Bishop McIlvaine delivered to the last Annual Convention of his Diocese. It is confessed, however, by the Bishop to have *no reference* "to any minister, or parish, or any state of things" *in the Diocese of Ohio*, and is now brought out, in a book form, by a publishing house in this city, with a prefatory note by the author. This, together with the singular fact—in one view startling and of portentous meaning, but in another harmless and insignificant—that it announces the determination of a Bishop *never to consecrate a church which has an altar* must be our apology for giving more consideration to this Address than we should have done under other circumstances. In order to put the reader fairly in possession of Bishop McIlvaine's view, we have this week given a synopsis of the Address, reserving our comments for our next.

There is, however, one point, not necessarily connected with the merits of the question, to which we may here properly advert; and that is Bishop McIlvaine's use of authorities. In a note at p. 29 of the present volume we find the following:

Mede, with all his learning in antiquity, could find no instance of the word altar, for table, earlier than Tertullian, who flourished in the beginning of the third century. His next instance is from Cyprian in the middle of that century:

Now one of Mr. Mede's treatises is entitled "Of the name ALTAR, or ΘΥΣΙΑΣΤΗΡΙΟΝ anciently given to the HOLY TABLE;" the object of which is to show that the name *altar*, as well as *table*, has always in the Church been applied to the fabric on which the Holy Eucharist is celebrated. In conducting his inquiry Mr. Mede begins with the Latin fathers, and then proceeds to the Greek fathers. "I will begin," he says, and the italics are his own, "with *Tertullian*, the most ancient of the *Latine* fathers now extant, who flourished about 100 years after the death of St John the Evangelist, and 200 after the birth of Christ;" and having quoted several passages from Tertullian and Cyprian, and having quoted also the apostolical canons, he then proceeds to the Greek fathers, and quotes several testimonies from "that holy and blessed martyr Ignatius, Bishop of that city where the name of *Christians* was first given to the disciples of Christ; who lived and saw the latter end of the apostles' times." Having cited these passages Mr. Mede adds: "Now by warrant of these testimonies, I think I may safely conclude, that the use of the name Θυσιαστηριον or *Altar*, (for ought that any hitherto hath showed to the contrary,) is no less ancient in Christianity than that of ἱερα τραπεζα, of the *holy table*, or *table of the Lord*; and that both have been promiscuously used from the Apostles' times."

Supposing the Bishop to have seen (he can hardly have read) Mr. Mede's treatise, the way in which he has been led into error is sufficiently apparent.

We referred last week to a writer in The Catholic Magazine, who seems to have taken Lieut. Scammon under his charge, and we quoted so much of his article as referred te the subject of appeals to the See of Rome. The same writer concludes his piece as follows:—

But what shall we say of the still bolder and stronger assertions with which he closes his remarks. that the early fathers bear no testimony in favor of 'any doctrine or usage distinctive of modern Rome?' What then, we ask, was the motive which led a Duperron, an Obrecht, a Hurter, a Newman, and a host of other distinguished men in the ranks of Protestantism, to embrace Catholicity? Doubtless they came amongst us because they found all the doctrines and essential practices of modern Rome avowed by the early fathers: and lo! according to the *New York Churchman*, the writings of the early fathers contain no such thing! Must he be informed that not only our great theologians (such as Bellarmine, Suarez, Bossuet, &c.) but even the smaller controversial works in use amongst us, (as Trevern's *Amicable Discussion*, Milner's *End of Controversy*, Challoner's *Catholic Christian Instructed*, etc.) are full of incontrovertible passages or references, drawn from ancient tradition, 'in favor of the doctrines and usages of modern Rome?' How can the *Churchman* say that 'no such testimony exists?' Is this a fair way of assailing the Catholic Church and those who seek refuge in its bosom, or of endeavoring to prevent others from embracing her communion? Let the reader judge, (to use an expression of the *Churchman*,) which of the two is the more to be *pitied*, the respectable convert who has been attacked, or the *Churchman* himself, who has had recourse to such desperate means to defend a desperate cause?

These are sweeping assertions, and ought not to be advanced without proof.

1. As Mr. Newman's name has influence with many we shall be glad, first, to see the proof with respect to him, that he entered the Roman communion from a belief that the early fathers testify in favor of its distinctive doctrines and usages.

2. As to Bellarmine and other Roman authors, considering that they are full of incontrovertible passages or references, drawn from ancient tradition, in favor of the distinctive doctrines and usages of modern Rome, the writer can hardly object to producing from them at least one such testimony to some one of their doctrines. Our own reading of these authors has left us under the impression that no such testimony exists. Perhaps this writer may refer to some passages which have escaped our notice.

We are requested to call attention to a life of Major Lemuel P. Montgomery, which is now preparing for the press of Mr. C. Cassidy, of Tennessee. Mr. C. S. Montgomery, a brother of the subject of the memoir, is now in this city for the purpose of procuring subscriptions to the work. We refer those who wish further information to the Globe, Evening Post, and other papers which contain a full description of the work.

The question of the validity of marriage with a deceased wife's sister is still discussing in the Presbyterian Church. The Presbytery of Fayetteville, North Carolina, voted lately to restore Mr. McQueen to the communion of the church, and to his official duties. The vote stood 16 to 13, and the minority having appealed the cause was carried to the Synod. That body by a vote of 34 to 10 sustained the Presbytery. A complaint against this decision has been entered to the next General Assembly. On the other hand, at a late meeting of the Presbytery of Louisville, the case of one who had married a wife's sister came up, and the Presbytery excluded him from communion by an almost unanimous vote. We have gathered these facts from The Presbyterian of the 24th inst.

Mr. Lewis Handerson of Cleveland, Ohio, and a vestryman of Grace Church in that place is now in New York, being authorized by the vestry of said parish to solicit and receive contributions for the erection of a house of worship. Grace Church, it appears, was organized in the summer of 1845, by the Rev. Richard Bury, late Rector of Trinity Church, for the accommodation of a large body of the poorer and middle classes who were unable to obtain sittings in his Church. The members of Trinity Church, (Cleveland,) have evinced their interest in the new parish by raising for them upwards of $2,500 towards the erection of a suitable edifice. The church is to be free, and the minister supported by weekly offerings at the Altar. The Rector, the Rev. Alexander Varian, has been long personally known to us, and we very cordially commend Mr. Handerson and his object to the favorable regards of our readers.

The article on our first page, headed *Swedenborgianism*, is one of the essays to be comprised in the volumes which we mentioned last week as about to be published under the title of "Literary Studies and Social Moralities." Mr. Jones has kindly consented to our publication of the present paper. We need not do more than mention it to our readers to gain their attention.

REASONS FOR REFUSING TO CONSECRATE A CHURCH HAVING AN ALTAR INSTEAD OF A COMMUNION TABLE: *Or, the Doctrine of Scripture, and of the Protestant Episcopal Church, as to a Sacrifice in the Lord's Supper, and a Priesthood in the Christian Ministry. By Charles Petit McIlvaine, D. D., Bishop of the Protestant Episcopal Church in Ohio.* New York: Stanford & Swords, 139 Broadway. 1846.

These "Reasons," &c., originally formed a part of Bishop McIlvaine's Address to the last Convention of his Diocese, and are now published separately in a small volume with a brief prefatory note by the Bishop.

The Bishop opens the subject by remarking that the recent defections to Rome have given importance to some things which were before accounted indifferent, and among others to "*the form of the structure on which we celebrate the Supper of the Lord.*" Hitherto the form of the structure has been regarded as a mere matter of taste; but the "decided and concerted effort (in the Church of England and our own) to propagate among the clergy and laity those very essential and central doctrines of Romish divinity against which our Church declares her strong protest on every fold of her banner," renders it now a matter of principle. For it is argued that the *altar* declares the doctrine of "a real sacrifice and priesthood in the Eucharist," and "this is popery in the essence;" while the *table* "declares the very truth concerning the sacrament, as simply a commemorative feast upon a sacrifice once offered on the cross."

On this ground, and in view of "the marked fondness for altars instead of tables" which has grown up of late, Bishop McIlvaine announces the following purpose.—

"The conclusion to which I have come is this: that hereafter I must refuse to consecrate any church in which there is an *altar-form* structure for the Lord's Supper, and in which there is not a *proper table*, in the usual sense, as the permanent furniture. I must require, not only that there be not an altar, but that there be a *permanent* and *proper* table. Of this determination I take the present opportunity of giving notice to the diocese."

Premising that in what he has said or shall say on the subject, "there is no reference intended to any minister, or parish, or any state of things within this [Ohio] diocese," Bishop McIlvaine proceeds to give a rapid historical sketch of the origin and use of the *altar* as distinguished from the *table*, and thence to assign the reasons which are the ground of his determination.

The historical survey begins with the original institution: "None can deny," says the Bishop, "that our Lord instituted and administered the Eucharist at a common *household table*. And when he says, 'the hand of him that betrayeth me is with me on the table,' we necessarily contemplate the Saviour and the twelve as engaged in an act of family, spiritual communion simply; analogous to that of a household around the family table. Nothing can more perfectly exclude the idea of sacrifice, priest and altar." The Bishop then proceeds to illustrate and confirm this view by references to the design and circumstances of the Jewish passover.

Next the Bishop proceeds to consider the usage of the Primitive Church, in regard to which he quotes Bishop White, Suicer, Basnage, Bingham, Bishops Jewel and Babington, and Perkins; of whom the first says that "the *term* 'altar' did not supplant the original word 'table' for a considerable time after the apostolic age;" the second that "altars were not in the primitive church;" the third that "the writers of the apostolic age, such as Clement, Polycarp, never employed the words High Priest, priest, &c., for the Christian minister; nor did they any more use the word altar to signify the table of the Eucharist;" the fourth that as late as the 4th century "the churches had *communion tables of wood*;" the fifth and sixth the same; and the seventh ("the learned Perkins, one of the greater lights at Cambridge") says, "About this year, 400, the use of altars began; but not for sacrifice, but for the honor and memory of the martyrs."

The Bishop then remarks: "It would be easy to show that the use of altar originated contemporaneously with that inordinate veneration for the relics of saints and martyrs which was very soon matured into that idolatrous adoration which is now one of the grievous crimes of the Church of Rome." He quotes the 14th canon of the 5th Council of Carthage which decrees, "that the *altars* which are set up everywhere in the fields, or in the ways, as monuments of martyrs, in which no bodies of martyrs are proved to be buried, be overthrown by the bishops of those places, if it may be." He then adds: "Faithful to this original connection between altars and tombs, the sacrament of the Lord's Supper on the top, and dead men's bones within, is the present use of the altar in the Church of Rome;" and that, "Conformed to this tomb-like *use* of Romish altars, and their monumental origin, is their almost invariable *shape*. They are in the shape of *arks* or *chests*, resembling very closely, in general appearance, those oblong structures of stone or brick, surmounted with a marble slab, which from time immemorial have been erected over the dead, as monuments to their memory."

The Bishop then proceeds "to trace the steps by which the martyr's tomb came to be so universally the Romish altar. First, the martyr's monument served as a table on which they [the early Christians] celebrated the Eucharist." 2. "A most degrading disposition to conciliate the heathen by adopting their names and conforming to their customs," led to the abolition of the terms *table* and *Lord's Supper* in favor of *altar* and *sacrifice*." 3. "As the doctrine of the

real, corporeal presence of Christ in the Eucharist gained prevalence, so grew that of a real sacrifice and a literal altar; and as the idea of uniting the merits of Christ's sacrifice, with the supererogatory merits of saints, for the remission of sins, made progress, so seemed it the more appropriate that in the so-called 'sacrament of the altar,' the relics of the saints and the body of Christ should be associated together, the one *upon*, the one *under*, the altar. Thus it came to pass that the only form with which the Church of Rome learned to connect the idea of a Christian altar was that of a Christian martyr's tomb. Such was the form which she handed down to the age of the Reformation and to the present; sacred now in the eyes of her children, as identified with the whole history of her missal solemnities and her miracle-working relics. And now, even among Protestant Christians, so is the association of ideas affected by the outward forms which the pompous ceremonial of Romish worship exhibits, especially when they appear under the garb of antiquity, and are identified with a favorite style of ecclesiastical architecture, that when under the influence of a false architectural taste, or a wrong doctrinal sympathy, our people attempt to erect altars, instead of tables, in their churches, none ever think of copying the models which God gave to Moses for the worship of Israel, and which are hallowed in our thoughts by all the sacred solemnities of the Jewish Church, as divinely ordained types of the sacrifice of Christ. To imitate the brazen altar of burnt offering—or the golden alter of incense, the only real alter-forms that we know of, except those of heathen worship, would at once seem too Jewish. To have something more Christian, we go to the altar of the Church of Rome for a model; which is Christian, just so far as the idolatrous worship of the wafer in the Mass, and of dead men's bones beneath, is Christian, and no more. When one sees in a Protestant Episcopal Church, instead of a proper table such as he has a right to find, for the holy supper, what is now called *an altar*, an oblong chest or ark, of stone or wood, closed in on all sides, as if some sacred mysteries were concealed therein; what edifying thoughts is it calculated to awaken in his mind? Is he reminded of the *institution* of the Lord's Supper? But then there was only a common table. Does it symbolize, to his eye, the *nature* of the Lord's Supper? He knows of no sacrifice therein and therefore no altar. Does it teach him the *privilege and duty*, as a believer, spiritually to feed by faith, upon the sacrifice of Christ, once offered on the cross? He wants a table, not an altar, to suggest that lesson. Does it stand before him surrounded with edifying and inspiring associations arising out of the recollections of the primitive and pure ages of the Gospel? Those ages had no such device. Is it even connected, in his mind, with the venerable usages of the Protestant Episcopal Church? It is a novelty among them! What then? It is fitted only to remind him of its own original, in the midst of the rankest growths of spiritual deformity, when it was a mere martyr's tomb; its top the birth-place of the idolatry of the Mass; its interior a depository of worshipped bones; a most fit symbol of that whole system of spiritual bondage and death, (all centering in the so called 'sacrament of the altar,') under which the Church of Rome has always, since she became what she is, buried the Gospel and imprisoned the minds of men, wherever she has held the dominion. If there be any thing edifying to a communicant at the Lord's board in contemplating what suggests nothing but the remembrance of all that is false and superstitious in popery, then indeed is such an altar edifying. The primitive table is just the opposite."

The Bishop then brings us to the Reformation, when "with the revival of Gospel truth concerning the nature of the Lord's Supper came the restoration of the primitive table for its celebration." The orders issued under Edward VI. for the destruction of altars, and the erection of tables in their place, and the repetition of the same under Elizabeth are then noted by the Bishop, who, in view of them, adopts Mr. Goode's definition as follows:—

"The only thing which properly answers the legal requisition of our Church, must have the three following characteristics:—

"First,—As to *material*, that it be made of wood.

"Secondly,—As to *form*, that it be a table in the ordinary sense of the word, that is, a horizontal plane resting upon a frame or feet.

"Thirdly,—That it be unattached, in any part, to the Church, so as to be a *moveable* table."

Then after no gentle reference to the days of Laud and Montague Bp. McIlvaine proceeds to assign four reasons for the determination which he has formed; which are,—

1. "The rubric of our communion office requires such a Table."

2. "The form of a table is according to the institution of Christ, the practice of the primitive Church, the practice of the Church of England, until recently the almost universal practice of the Protestant Episcopal Church in these United States; while on the other hand, the form of an altar is no older with the Church than those grievous corruptions of Christianity which became prevalent in the 4th and 5th centuries, and is identified with the whole history of the Romish apostacy."

3. "The form of a table is according to the nature of the Lord's Supper, while that of an altar is not."

4. "The due guardianship of the Scripture doctrine of the Lord's Supper against those errors and corruptions which the great adversary of Christ is ever seeking to insinuate among us, requires that we carefully keep up the form of a table, and reject that of an altar."

The Address concludes with a few trite quotations from Bishop White.

GESENIUS' HEBREW GRAMMAR: *Fourteenth Edition, Revised by Dr. E. Rodiger. Translated by T. J. Conant, Professor of Hebrew in Madison University, Hamilton, N. Y. With the modifications of the editions subsequent to the eleventh, by Dr. Davis, of Stepney College, London. To which are added a course of exercises in Hebrew Chrestomathy, prepared by the translator.* D. Appleton & Co. 8vo. pp. 400.

Materials for prosecuting the study of the Hebrew language have long been looked upon as among the most valuable contributions to our philological resources, and although both Grammars and Lexicons have within a few years been multiplied as well as improved, we have no doubt that the present will be made welcome and do good service. The name of the veteran Hebraist Gesenius would alone seem to guarantee its merits, and having passed through so many editions in the author's lifetime, receiving the benefits of his continual emendations, it may be presumed to be as perfect as he could render it. In addition to this, Dr. Rodiger, an able orientalist and pupil of Gesenius, has carefully revised it since his master's death. The importance of an intimate knowledge of this language to theologians cannot be overrated, and the aid which manuals of this kind afford, full and systematic as they are, will nullify the excuses which indolence often suggests for neglecting the study. It is to be hoped of course that no neglect really prevails, but if so it admits of no palliation.

The Grammar before us is less diffuse and overloaded than Nordheimer's; its arrangement and method are admirable. It is beautifully printed, and having had the supervision and proof-reading of Prof. William W. Turner, we feel confident that we may add, correctly.

HELP THE HOUSEHOLD OF FAITH is the title of a sermon which was preached in St. John's, Hartford, Conn., October 11th, 1846, by the Rev. A. C. Coxe the Rector, and has been published with the approbation of the Bishop. Its object is to defend and recommend Bishop Southgate's mission. We shall copy some part of it next week.

A COURSE OF READING FOR COMMON SCHOOLS AND THE LOWER CLASSES OF ACADEMIES. *By H. Mandeville, Professor of Moral Science and Belles Lettres in Hamilton College.* D. Appleton & Co. 12mo. pp. 377.

The principle at the bottom of Professor Mandeville's system is undoubtedly a sound one, namely, that the mode of reading a sentence must be taught in connection with an explanation of its structure and meaning. Having this postulate to proceed from, he then lays down rules by which any sentence in the language may be brought under some one of his classes, and having shown the proper way of reading one sentence, every other of the same class will be read in the same manner. The author enumerates many advantages which he claims will result from the adoption of this system, and no one will deny that some system or other is much needed. In making the selections for reading, variety of examples seems to have been the chief thing aimed at.

THE CHRISTIAN ALTAR, *or offices of Devotion for the use of persons receiving the Lord's Supper. By Wm. E. Wyatt, D.D.* D. Appleton & Co. pp. 190.

This excellent little manual comes to us in its third edition, and in a dress of great beauty. It has already commended itself to Churchmen.

PRIMARY LESSONS is the title of an elementary work, "a reader and speller," on an original plan by *Albert D. Wright*, which has just been published by the Appletons.

DEALINGS WITH THE FIRM OF DOMBEY & SON, *wholesale, retail, and for exportation. By Charles Dickens.* Wiley & Putnam. Number 1. pp. 49.

The above work has been just issued in a neat style, being uniform with the Library of Choice Reading.

MYRTIS, WITH OTHER ETCHINGS AND SKETCHES. *By Mrs. L. H. Sigourney.* Harper & Brothers, 18mo. pp. 292.

A beautiful volume externally and internally. The tales which it comprises have appeared before in periodicals, but will lose none of their attractions by having been thus collected.

THE PICTORIAL HISTORY OF ENGLAND has reached its Xth. number.

GOTTFRIED, OR THE ISLAND HERMITAGE. Pp. 134.

PRASCA LOUPOULOFF, A RUSSIAN NARRATIVE. Pp. 95.

THE CASTLE OF FALKENBOURG. Pp. 69.

THOMAS KENMIR, OR THE EVENTS OF A WEEK. Pp. 48.

THE HISTORY OF CHARLES JONES. Pp. 36.

The above are publications of our Sunday School Union. They are handsomely printed and bound, and will make a pretty addition to a child's library, as well as a desirable one to Sunday schools. Few things are more gratifying than the advances which are making in the preparation of children's books.

THE RIGHTS OF LABOR *by Calvin Colton* has been published in an 8vo. pamphlet of 96 pages, by A. S. Barnes & Co., 51 John street.

THE FAMILY PRAYER BOOK, *or The Book of Common Prayer, accompanied by a General Commentary, Historical, Doctrinal, Explanatory and Practical. By Thomas Ch. Brownell, D. D., L. L. D., Bp: of Connecticut.*—Stanford & Swords. 8vo. pp. 798.

Bishop Brownell's useful commentary is too well-known to need an enumeration of its contents or an eulogy of its merits. The present is the stereotype edition revised, and is tolerably well-printed, though we do not see why a greater degree of elegance might not have been aimed at and attained. We are glad, however, of a reprint.

THE COLUMBIAN LADY'S AND GENTLEMAN'S MAGAZINE *for November* has been published. (Israel Post, 140 Nassau st.)

The arrival of the Caledonia has put us in possession of later foreign papers.

No further steps have been taken in regard to the bishoprics of St. Asaph and Bangor. It is still uncertain whether the sees are to be united, and a Bishop of Manchester is to be appointed, or whether the former two will be retained unaltered. Neither ministers nor the Bishop of Bangor have as yet declared their intentions. A recent charge of Bishop Bethell's denies his Lordship's approval of the proposed union.

The Chester Courant alludes to an expedient, which, it is said, has been suggested to ministers, of assigning the care of the diocese of St. Asaph to the Bishop of Sodor and Man. This of course would be a temporary arrangement. The English Churchman urges the necessity of appointing some one who is acquainted as well with the Welsh language as with the character and habits of the people. The lower classes are said to be very little familiar with English, and this circumstance disposes them to yield to dissenting influences. At present, it is intimated, Bishops in Wales depend on the assistance of interpreters.

The Archbishop of Canterbury has been directed to prepare a "Form of Prayer to Almighty God for relief from the dearth and scarcity now existing in parts of the United Kingdom owing to the failure of some of the crops of the present year." The Form was to be used on Sunday, October 11th, and the two following Sundays.

The Twenty-sixth Annual Report of the Commissioners for building new Churches has been published. Since their last report twenty-seven churches have been completed by the aid of grants from the funds of the Commissioners, affording accommodations for 20,826 persons, including 12,879 free seats. The whole number of churches which the Commissioners have aided in building is 343, in which accommodation has been provided for 402,259 persons. Thirty-three churches are now building.

The following ordinations were held on the Ember Sunday in September, (the 20th.) By the Bishop of Ely, 16 Deacons, and 19 Priests. By the Bishop of Salisbury, 15 Deacons, and 6 Priests. By the Bishop of Lichfield, 5 Deacons, and 16 Priests. By the Bishop of Ripon, 10 Deacons, and 20 Priests. By the Bishop of Lincoln, 7 Deacons, and 8 Priests. By the Bishop of Exeter, 9 Deacons, and 8 Priests. By the Bishop of Carlisle, 3 Deacons, and 6 Priests. Total, 65 Deacons and 83 Priests.

The number of fresh admissions at Cambridge this year is 515, an increase of 117 over last year.

The Nation, (the organ of "Young Ireland,") denies that the Court of Rome has pronounced any decision whatsoever upon the question of the Government Colleges in Ireland. Rumors were in circulation that these colleges were to be or rather had been condemned by the College of Cardinals, and hence The Nation, which has defended the Government scheme, gives these reports an unqualified contradiction. Archbishop Crolly, the head of the Roman Catholic Church in Ireland, is said to be in favor of the scheme. The Nation argues against the probability of such a step being taken from the "known liberal and profound policy of Pius IX." In this light the question is one of interest.

Among the deaths we find that of Mrs. Wilson, (formerly Caroline Fry,) author of "The Listener."

The disturbances in Madeira had subsided entirely. Dr. Kalley was the only object of popular displeasure, and after his departure no molestation was offered to any foreign resident. Proofs had been found among Kalley's papers of his schismatical designs. A "Church" had been organized, salaries paid, and marriages notified.

Bishop Coleridge, formerly of Barbadoes, has been chosen Warden of St. Augustine's Missionary College at Canterbury. We shall give in another number the report of the Provisional Committee, dated September, 1846. The Report is signed by the Bishop of Lichfield.

The Bishop of Killaloe confirmed for the Bishop of Cork at Cork, September 3d, 800 persons, and September 8th, at Bandon, 900. The Bishop of Kilmore, Elphin, and Ardagh, during a partial visitation of his diocese from June 16th to September 4th, confirmed 4240.

For the Churchman

TO PLAIN TRUTH,

Whose motto in the Protestant Churchman of the 24th is, "We preach Peace but we practice Proscription." I find myself thus mentioned:

"Mr. Butler, the agent of the New York Bible and Prayer Book and Tract Societies, acknowledges the contributions of Christ Church, Brooklyn only. In the Churchman of the same date he acknowledges, besides the above, *fifteen* other contributions for Tracts, and *twenty-five* for the Bible and Prayer Book Society."

Here then is a complaint against the Agent for not sending his acknowledgements to the "Protestant Churchman."

The motto "Plain Truth" has adopted, I deem a very appropriate one, for the "Protestant Churchman" commenced its proscriptive measures against those two societies on the 15th of June, 1844, and from time to time has continued its proscriptions, even to the publishing of what its Editors knew to be untrue; without in a solitary instance, aiding, or commending to the aid of others, any one of the acts or objects of either society.

The Protestant Churchman has invariably refused to publish the replies of the Agent of the societies to the attacks, editorial and anonymous, it had made.

It has in no instance noticed the printed circulars sent *directly* to the Editor.

The Agent has more than once made written propositions to the Editors to furnish his manuscripts on terms of equity.

The Editor promised to make a collection for the societies, which promise thus far, has not been complied with.

The last offer of the Agent made in writing to the Editor, was on the 23d of April last, so much having been said in that paper on the "rights of our subscribers" to said Agent's manuscripts, that he proposed to said Editor to write out and furnish him with a copy of the correspondence between himself, as Treasurer of the two societies, and the Rector, Wardens, and Vestry of "St. Mark's Church in the Bowery," if he would give his written consent to publish it; that was not done, and the "rights of our subscribers" did not procure them the pleasure of reading it.

If the Editor owes a duty to the "rights of our subscribers," he can more readily comply with it by copying from the printed acknowledgements one day in advance of his paper, than from the uncompensated for manuscripts of the Agent: if he withholds that information so easily obtained, can he be doing justice to those subscribers of *his?* is he not acting a proscriptive course by so doing?

"Plain Truth" refers to a resolution brought before the Convention, in relation to publications in the papers, which he appears to have been of opinion would have passed, had it not been laid on the table. That Resolution introduced by Dr. Anthon, did not specially name the two societies. That body never has extended any benefit to either of them, never yet has attempted to control their acts, and possesses no right or authority to do so, nor has any paper except the "Protestant Churchman" ever arrogated to itself, a claim of "rights of our subscribers" to the services of the officers of these institutions, or presumed as it has done, to dictate the manner in which those services shall be rendered.

The Agent denies the rights of any subscribers of any newspapers as such, to his services, he freely admits the rights of the contributors to the societies of which he is Treasurer, and endeavors to give them all the requisite information by the printed annual reports, and *usual* acknowledgments.

The Agent will cheerfully send for publication to the "Protestant Churchman," any contribution "Plain Truth," or any of his friends, may make to the societies.

It will also afford him pleasure to be able to acknowledge in that paper, the receipt of three dollars and seventy-five cents for the Bible and Prayer Book Society, and five dollars and seventy-five cents for the Protestant Episcopal Tract Society, which the Rev. Rector of "St. Mark's Church in the Bowery" acknowledges in his printed circulars to have received in the years 1843, 1844, and 1845, but which in said circulars are not charged as having been paid over, and which by some fatality never reached the hands of the Treasurer. More especially would those sums be welcomed, as the only ones ever collected in that Church for those societies, since the present incumbent became Rector.

THOMAS C. BUTLER,
Treasurer and Agent of the two
Oct. 26, 1846. Societies above named.

Will "Plain Truth" do me the favor of informing me who are the proprietors of the "Protestant Churchman," that I may know the claimants of my services in despite of the well known and best understood principle of common law, that no person can be bound without a consideration.

We have read with pleasure an Address delivered at a Convention of the citizens of Huntington, L. I., last spring, by JOHN RHINELANDER, M.D., and now published at request of a Committee of the Convention. The Address is levelled against the extravagances of the "Temperance Movement" as it is called, the *ultraism* of which is exposed with forcible arguments and just as well as unsparing severity. Dr. Rhinelander's allusion to the total prohibition of wine by Mahomet as a type in some respects of modern attempts at legislation in Church and State, has recalled to our recollection a passage from Dr. THOMAS SMITH's "Remarks upon the Manners, Religion, and Government of the Turks;" an author who flourished nearly two hundred years ago, and is chiefly known by his "Survey of the Seven Churches in Asia." The passage though somewhat long will well repay perusal:

The enthusiasm wherewith Mahomet was so infatuated, did not deprive him of the use of his reason in other matters, relating to the establishment of his religion, which was to be kept up and propagated by the joint aids of ignorance and arms: wisely considering the horrid effects of intemperance in a camp, how inconsistent with the discipline of war, in which his followers were to be trained, (there being no likelihood of its prevailing upon the understanding of any wise or sober people otherwise,) how the Greeks and Asiatics had given up themselves to the excessive love of wine, which introduced softness and effeminacy in their manners, took them off their natural strength and courage both of body and mind, and rendered them less able to endure the hardships that necessarily attend a warlike life; how the extravagant mirth they were guilty of in their cups, made them unlike most men, and ended for the most part in quarrels and blood; he forbad the use of wine wholly, as if there had been a devil in every grape, and that he diffused his evil influence in the juice. No, those who were to be champions of the *Almighty* were to be grave and sober, and not any way exposed to the danger of losing their reason, or having their souls defiled with so profane a liquor.

This he pretends was the command of God, which might easily enough prevail upon a blockish and stupid people; wrought upon by his wiles and artifices, to deny themselves this satisfaction, (though their taste could not but be affected with the pleasantness, and sweetness, and refreshing qualities of wine,) and even force their very natures and inclinations to a submission.

I expected to have found them as abstemious as they have been famed to be, and that no such thing as drunkenness was to be seen among them, or but rarely at least; this being the peculiar vice wherewith they used to upbraid the Christians and Jews; but I quickly found that riot and the love of wine were too strong for their first belief and education; and that the inclinations of sense had beaten down the commands of religion; that generally all, not only the Renegadoes, but natural Turks, citizens and soldiers, were excessively given to it; except the priests and old men, and such as had been at Mecca, whose age and profession and manner of life rendered them averse from doing a thing so indecent and scandalous; and that a man could not do a *Turk* a greater civility and kindness, or more oblige them, than by giving them wine. For the sake of this they would visit the houses of Christians and not be satisfied without it. They are for the pure blood of the grape, and wonder at our spoiling wine by our mixtures of water, and think they have not drank enough, till they are able to drink no more. The late Vizir himself was not free from this vice of excessive drinking. For being persuaded (much about the time of the taking of Candia) by his physician a little to transgress the law of his Prophet for his health sake, he no sooner had tasted the sweetness of wine, (for till that time he was utterly ignorant whether it were sweet or bitter) but he loved it ever after; and was almost angry with his Prophet, for forbidding a liquor so grateful to the palate; as I believe he was with himself, for living in ignorance so long: it being his constant practice, upon his return from that Island, to indulge himself in it in the afternoon, when he had despatched the weighty affairs of the Empire, relying, I suppose, upon the strength of a Proverb that holds as true in Turkey as in Christendom, That he who is wise in the day will not be accounted a fool at night.

This defection was so gross, general and notorious, that it alarmed the Churchmen, and filled them with anger and zeal, which broke out in bitter invectives; they thunder out of their pulpits, that their Religion and Empire were both like to be at an end speedily, that the violation portended nothing but ruin and desolation; that the crime grew to that excess and height, that it seemed almost to be above expiation. But the Janizaries, no way moved with their zeal, drink on still. At last a certain Priest, one Vani Ephendi, famous for his eloquence, and who had gained a mighty opinion in the *Court* for his pretensions to extraordinary piety, (consistent, by the practice and law of the country, with a multitude of women, which he kept) upon Mahomet's birth-day, took the liberty, in an harangue before the Emperor, to put him in mind of the quarrels of the Janizaries, occasioned by this devilish liquor, almost in his very sight and near his tent; that this was of evil omen to the Government; that the state of affairs were in an ill condition; that God and Mahomet were highly angry and offended at the practice of so much lewdness, which was universally tolerated; and that their holy religion was in great danger of being lost by such profanation. He very tragically and passionately laments the miscarriage; then entreats and beseeches, with mighty earnestness and zeal, the Emperor to think of a fit remedy, that may put a stop to this growing evil; and for fear his persuasions might be ineffectual, he tells him he shall never enter into Paradise, and threatens him with everlasting punishment in the other world, unless he removes this grievous scandal. The Grand Signior was then at Adrianople, who commands immediately the taverns of the poor Greeks to be shut up; and the casks of wine, the occasion of this great disorder, to be staved in the open streets; and issues forth his Royal command, that no more wine should be drank all the Empire over. I cannot but remember, with what horror the Greeks of Constantinople received the news, how amazed and disheartened and how they lamented and deplored the misfortune, being ready to act the desparadoes; but their trouble and solicitude are to no purpose, the Emperor commands and he must be obeyed. The Turks enter the cellars of the public houses, and spoil all the vessels they light upon, where the Greeks and Armenians had not prevented them by their over haste, for fear they should be thought to have disliked or disobeyed the edict: for that was universal, and took in Jews and Christians as well as Turks. For they for the future must abstain from wine out of respect to the Emperor's command, as the Turks out of respect to Mahomet.

The Turks are always guilty of extremes; when once they have determined upon a thing, though never so rashly and without due examination of the circumstances, or the mischiefs that may follow, they presently proceed to execution. Whatsoever they do they do it with so much impetuosity and fury, that equity and clemency and civility are wholly laid aside. To add greater force and authority to the command, and to strike a terror into the people, a severe penalty is threatened to be inflicted upon the transgressor: the fear of which made them forbear drinking wine in private, lest their very breath should betray them. The Christians, who were less careful herein, suffered the punishment of their own folly. For I knew several of them faulty herein seized upon in the streets, and condemned to the galleys. Our Drugger men would never venture to drink a glass of wine whensoever they crossed the waters and went, as they had occasion for the business of my Lord Ambassador and the Nation, to the Caimaicam's house, for this had been an affront, and consequently an aggravation of their fault, for a Christian reeking with wine to breathe in a Bassa's face.

In the mean while the Christian Ambassadors were concerned, lest they and their families, if there were no vintage the following Autumn, should be involved under the same inconveniences; for the Greeks, out of despair, left off cultivating their vineyards, not thinking the bare grapes, whereof there is such plenty, worth the labor and cost and time; and it was justly to be feared, lest the customers in the seaport towns would prove froward and troublesome, and not permit any vessels of wine sent for present out of Christendom to be carried to their Palaces. The Cadyes, too, were very fierce in the execution of this order; some out of zeal to religion, others out of a principle of obstinacy and ill will to the Christians, others out of covetousness to get money for a licence and dispensation. This last made the Cady of Jerusalem so fierce upon the poor religions of the several communions of Christians there, so as to forbid them the use of wine in the Holy Sacrament, pretending he did but his duty to the Emperor, when it was a lusty bribe the villain aimed at, knowing the obligations their religion and their vows laid upon them of celebrating a daily mass, as the event soon showed.

During this disorder the Ambassadors send their Druggermans (for so they call the Interperters, they make use of in transacting their concerns) to represent to the Vizir and other Bassas the injustice of concluding them under the prohibition; that it would be a prejudice to their health, to be forced upon the liquors of the country, to which they had not been accustomed, and that it was against the law of nations that they should be deprived of the conveniences of human life; upon a debate in their Divan, the request seemed just and reasonable, and fit to be complied with, that they should have a liberty of making what quantity of wine they pleased for their own uses, for they would extend the privilege no further. The Ambassadors were unsatisfied with this order, but made further demands, that all the Western Christians who were under their protection, dispersed in the several factories of the Empire, might enjoy the same favor. The Bassas demur upon it, and pretend this would enervate the force of the Emperor's edict, and that such a concession would have an evil influence upon the government, which is preserved by a punctual submission to his will and pleasure, which was the highest reason of a law. All likelihood of success seemed to vanish; our Druggerman, however, was commanded to attend, and take all opportunities of making new proposals in his master's name. The matter is put off from day to day, but at last (for it was four months first) being wearied with continued demands, they suffered their obstinacy with great difficulty to be overcome.

The drinking of distilled liquors was equally forbid: for the Turks seemed more pleased with them than the wine as affecting their stomachs and brain with greater heats and tittillations. Neither Turks nor Greeks are skilful in the arts of distillation; but do it in so rude and gross a way, as that it rather seems a boiling of liquors than a separating the pure and spiritous parts from the gross and feculent, which makes a company of brutes, who make sense if not the only yet the leading principle of life so mad for strong waters sent out of Christendom, distilled with so much art and cost, out of spices, herbs, and such like hot material and ingredients. They have no moderation and command over themselves and appetite, and think it can never be satisfied unless cloyed with excess. And if any Turk who indulges himself in the drinking of wines or strong waters, does not lose his reason, and returns sober from such a debauch, it must be wholly imputed to the strength of his brain, not to his good will, much less to his virtue.

Besides their Coffee and Sherbet, which last is used by the better sort in the heats of summer to quench and allay their thirst, the ordinary people sometimes drink other liquors: one they call Bogga, made of a kind of millet, another made of boiled raisins and honey mixed, another of water and honey and eggs macerated in them, besides a syrup made of preserved grapes.

But what is most peculiar to them is the use of crude opium, which they swallow whole in little pills without any the least mastication. The stomach performing its vital function in the opening and dissolving this concreted juice, the brain feels the violent operation of it; the spirits are put into a rapid motion; a vertigo seizes upon the person; and a kind of delirium which takes away the free and sober use of his reason; if they walk their motion is very unsteady, like men who are drunk or mad; and their tongues faltering and their whole bodies disordered. A thousand foolish ideas of things possess their imaginations; their fancies are then most raving, as if all that time they were as happy as the Grand Signior himself. They think this the greatest pleasure of life, which they can purchase at the rate of a few aspers; for to this purpose some vile persons take it, as they do wine, being capable of no greater pleasure than what arises from a preternatural state of the body. Others to strengthen them in their lust; others to deprive them of their understanding, so as to be less sensible of danger, or the impressions of hunger or the cold air, and the other severities of winter, and especially when at such times they are obliged to travel.

This is the constant viaticum or provision of the Messengers, especially Arabians by nation, who like our footpads are employed by the Ambassadors and merchants from Constantinople to their several factories; there being no established conveyance of letters all Turkey over, (which is one argument of their barbarousness,) their service is very useful and necessary. They are reduced to a set company, and have a chief over them, who despatches them to the several parts of the Empire; and they perform great journeys with incredible haste, unless when the ways are rendered impassable by deep snow or great rain and inundations of waters, and are very faithful in the discharge of their trust. Dozed and intoxicated with opium, they go on their way, and have just so much sense left as to know they are not out of it; at first they shake off the drowziness, which the poisonous medicament brings upon them, by a continual agitation of the body; and when they are tired and forced to rest, they are content with as little rest as possible, not lying stretched out at their full length, but leaning down with their backs against a wall or bank with their knees against their belly to keep it warm; every one knows his convenient dose according to his strength and temperament. Some will receive the quantity of a little pea, as ordinarily as they do their daily food, or rather make that serve for it; stronger stomachs and constitutions require as much more, which one would wonder how they should concoct, but that we know, to some by a peculiarity of constitution which nature hath given, or use introduced, occasioned by necessity or wantonness, poisons have served for aliment. How small a part of that which custom has made so necessary to their lives as that they cannot forbear so much as one day, would put us into our last sleep, and awaken us in another world! This affected phrensy has this event usually, the spirits being so often fired and put into a preternatural motion, their whole force being spent, grow dull and torpid; their looks pale and frightful, like men distracted; their eyes sunk in their heads; a palsy in their hands, and all the infirmities of old age seizing upon them in their manhood; so that they appear to be as so many walking ghosts; which horrid and necessary effects of it have of late made the use of it less frequented among the more considering Turks, who are sensible their excesses and debaucheries with wine are less dangerous to their health. I know not how true the experiment is, but this is certain, that those who use opium abstain most carefully, for some time at least, from drinking cold water, which they say would cause death incurably though without any convulsions or agonies. This is the only use of opium with them, ignorant of correcting its noxious and stupifying qualities, and so making it fit for medicine.

Domestic Intelligence.

(*Communicated.*)

CONNECTICUT.—*Ordination.*—Wednesday, October 21st, in St. John's church, Stamford, the Bishop of the Diocese admitted to Deacons' Orders Messrs. John H. Betts and Joseph P. Taylor, formerly members of the General Theological Seminary, though not Alumni, and candidates from Connecticut. Morning Prayer was said by the Rev. John Dowdney of New York, the Ante-Communion by the Rev. Dr. Mead, of Norwalk, Connecticut; Mr. Taylor reading the Gospel, and the sermon, a very faithful and eloquent discourse, was preached by the Rev. A. S. Todd, D. D., rector of the parish. Mr. Betts was presented by the Rev. B. M. Yarrington of Greenwich, and Mr. Taylor by Dr. Todd. The Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Dr. Mead, who gave the cup. Besides those mentioned above there were present Dr. Coit and the Rev. Messrs. Ashley, Brunson, Bull, Chauncey, Everett, Guion, Olmsted, Payne, Purves, and Short.

Confirmation—At the same place in the afternoon of the same day, Evening Prayer was said by the Rev. William B. Ashley, and a sermon was preached by the Rev. Dr. Coit. A confirmation took place at the same time.

The Convocation of the clergy of the county was held on the same day.

MASSACHUSETTS.—*Ordination*—Tuesday, Oct. 6th, in Christ church, Clapville, the Rev. James L. Scott, Minister of the church, to Deacons' orders.

Confirmations.—October 6th, in Christ church, Clapville, 1 person. Oct. 9th, in St. Andrew's, New Boston, 6. October 11th, Eighteenth Sunday after Trinity, in Trinity church, Van Deusenville, 1. Oct. 15th, in St. Stephen's, Pittsfield, 5.

RHODE ISLAND—*Ordination*—October 18th, Nineteenth Sunday after Trinity, in Grace church, Providence, the Rev. Sanford Jackson Horton to Priests' orders. Morning Prayer was said by the Rev. George W. Hathaway, and the Bishop preached. Mr. Hathaway presented the candidate, and the Bishop celebrated the Eucharist, assisted by the Rev. Messrs. Eames and Horton. The Rev. Dr. Crocker and Messrs. Eames and Hathaway united in the imposition of hands.

New Church.—Thursday, October 15th, the corner-stone of a new church, to be dedicated in honor of St Peter, was laid in Johnston by the Bishop of the diocese, who was attended by 12 of the clergy. The list of deposites in the box was read by the Rev. Daniel Henshaw, missionary of the station, the Lesson by the Rev. J. H. Eames, and the remainder of the office by the Bishop, who also made an address. The church is to be Romanesque, and will be built upon land presented for the purpose by Nathan Brown, Esq. and Susan his wife. Services have been held in Johnston for some months.

To Correspondents.

"A Churchman," and "Communicant," are received.

PROCLAMATION,

By SILAS WRIGHT, Governor of the State of New York.

The year eighteen hundred and forty-six draws to a close. Its seasons have been uncommonly propitious, and its harvests are realized. Unusual health has blessed our State, and the teeming earth has yielded its abundance to supply our necessities and minister to our comforts.

The wave of passion which during the past year rolled over some of our counties, has subsided, and internal peace is restored to our citizens, and tranquility to our firesides.

The most sublime spectacle connected with civil government is now exhibiting before us. The representatives of the sovereignty of our people, assembled to take in pieces and re-construct the frame-work of the state government, have discharged the high trust, and returned to their constituents and to their private duties —without having excited passion, alarm, or apprehension, in the community; and our freeman are examining their labors, and preparing to pass a verdict of approbation or rejection upon this work with a vigilance inspired by a pervading patriotism, and with a calmness and confidence, which free institutions can alone impart. Not an individual in the State apprehends an encroachment upon his just rights, or an abridgement of his civil or religious privileges, from this peaceful and voluntary revolution of his government. Stronger evidences of high intelligence and sound morality in a people, cannot be afforded.

These, and innumerable other temporal blessings of a kindred character, constantly flowing upon our State and its citizens, call for continued thankfulness to the Bountiful Giver of every blessing.

The gift of a Saviour, and the full light of Divine Revelation, are spiritual blessings, which should awaken to expressions of devout thankfulness the hearts and the voices of a Christian people.

I respectfully recommend THURSDAY, the twenty-sixth day of November next, to be observed as a day of public thanksgiving; that the people of the State, abstaining from their ordinary business avocations, may assemble at their usual places of religious worship, and uniting with each other, and with their fellow citizens of many of the other States, may pay their tribute of thanks to the Author of these and all temporal and spiritual good gifts; and may pour out their hearts to Him, that His rich smiles may be continued to our country, and that the signal blessings of this year may be crowned by the termination of our existing wars in an honorable and just peace.

[L. S.] In testimony whereof I have caused the Privy Seal of the State to be hereunto affixed. Witness my hand, at the city of Albany, the Nineteenth day of October, in the year of our Lord one thousand eight hundred and forty-six.

SILAS WRIGHT.

By order,
HORACE MOODY, Private Secretary.

Clerical Changes.

The Rev. Lloyd Windsor, from the Diocese of Western New York, to Trinity Church, Cleveland, Ohio.

The Rev. David M. Fackler, from Western New York, to Newark, New Jersey, where he has become the Principal of Trinity School.

The Rev. J. B. Calhoun has resigned his charge of St. Paul's, Stafford, W. N. Y. Present address Philadelphia, Penn.

The Rev. James Yonng to Worcester Parish. Address Berlin, Worcester county, Md.

The Rev. G. W. Dubois to Trinity Church, Cincinnati, Ohio.

The Rev. C. Arey to Trinity Church, Toledo, Ohio.

The Rev. O. Taylor to St. Paul's, Lower Sandusky, Ohio,

The Rev. W. Miller to Trinity, Troy, and St. Paul's, Greenville, Ohio.

The Rev. G. Thompson to St. James's Church, Wooster, Ohio.

The Rev. W. Clotworthy to Bethel Church, Boston, Ohio.

The Rev. J. W. Cracroft to Mansfield, Ohio.

Married.

At West Farms, on the 18th instant, by the Rev John T. Cushing, Bertha, daughter of the late Isaac Wilkins, Esq., to John D. Robertson, all of this city.

Died.

At Pottsville, Pa., on Monday, the 19th inst., William only child of William Wilson Smith, of this city, and grandson of William Lawton, of New Rochelle, aged 21 months. His remains were taken to the latter place for interment.

Calendar.

NONEMBER.

1. Tweuty First Sunday after Trinity.—All Saints' Day.
5. Thanksgiving Day. *Unless some other day be appointed by the Civil Authority.*
8. Twenty Second Sunday after Trinity.
15. Twenty Third Sunday after Trinity.
22. Twenty Fourth Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the twenty fifth Sunday are to be used.*
29. ADVENT SUNDAY
30. St. Andrew the Apostle.

Notices.

EPISCOPAL CHURCH.
Seats Free.

The CORPORATION OF TRINITY CHURCH desirous of providing additional Church accommodations in the lower Wards of the city, have engaged *"McCulloch's Sale's Room,"* at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

October 31, 1846.

LIST OF CLERGY.—It is requested that information be left at this office by Tuesday next, of all changes proper to be made in the list of clergy in this city and vicinity.

Emmanuel Free Church, (corner of Prince and Thompson streets.)—The Sunday evening course of sermons in this church (to be preached by clergymen of the city and its vicinity) will commence on Sunday next. Service at half-past 7 P. M.

All are invited to attend.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Sermon to-morrow evening, (Nov. 1st.,) by the Rev. Professor Turner,—when a collection will be made to defray the expenses of the Church.

The Rector will preach four discourses on the life and character of Job, on Sunday mornings,—commencing November 1st, 1846.

New York, October 31, 1846.

St. Barnabas's Church, in 27th street, between the 2d and 3d Avenues, will be open for Divine Service every Sunday at half-past 10 o'clock, A M., and 7 o'clock, P. M. Sunday School commences at half-past 2 o'clock, P. M. Seats Free.

The Rev. Henry J. Whitehouse will preach in the P. E. Free Church of the Holy Evangelists, in Vandewater street, on Sunday evening next, the 1st November. Service to commence at 7 o'clock.

After the sermon the usual quarterly collection will be taken up.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

DANIEL DANA, Jr., Agent.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 20th Oct., the Treasurer has received the following contributions:

From St George's ch, Newburgh, $30; Christ ch, Norwich, 50; a friend, post-marked Cambridge, Mass, 3; Domestic Missions, Chatham, N J, 5, Sunday school, St James's ch, Derby, Ct, 5 70; monthly collection, St Paul's ch, Detroit, Mich, 29 66; Ch of the Ascension, N Y, monthly collection, half, 29 45; Rev R W Goldsborough, Md, half, 2 50. Total, $155 31.

THOMAS N. STANFORD, Treasurer,
New York, October 27, 1846. 139 Broadway.

Foreign Missions.—Since his report of October 20th, the Treasurer acknowledges the receipt of the following amounts:—

From J Cleveland, jr, Mobile, Ala, education, China, $25; a family of Grace ch, Utica, W N Y, 2d payment, education, Africa, 40; "anonymous," per Rev Dr Cutler, 2; monthly collection, Church of the Ascension, N Y, half, 29 45; family mite box, 1 82; Anna Humphrey's Society, St James's ch, Derby, Ct, education, Africa, 15; Rev R W Goldsborough, Md, half, 2 50. Total, 115 22.

J. SMYTH ROGERS, Treasurer,
N. Y., Oct. 27, 1846. 69 Wall street.

General Theological Seminary.—The Treasurer has received from the Rev Major A Nickerson, executor, &c. of Catharine Mancius, late of Stillwater, New York, a certificate of seventy shares of the Capital stock of the Bank of Albany, standing in the name of the Trustees of the General Theological Seminary of the Protestant Episcopal Church—which were bequeathed by her as a Scholarship in the name of GEORGE W MANCIUS.

WM. H. HARISON, Treasurer.
New York, October 21st 1846.

Soldier's Mission Church.—Received from Samuel J Beebee, $25; S, 20; Benjamin L Swan, 20; William Bard, 10. Total, $75.

On part of the Committee,
JOHN MCVICKAR, Chaplain,
October 31st, 1846.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St John's ch, Brooklyn, Rev E M Johnson, rector, after a sermon by Rev M P Parks, 20 50; S C Nichols, donation, 1 50; "Chatham, New Jersey," do, 3; Mrs Hobart, 2; Dr Wm H Hobart, 2—subscribers; Miss W M Van Wagenen, 2; Miss S B, 3; and Miss C Van Wagenen, 2—subscribers; Mrs Wood, collections by her in Marengo co, Ala, 10. Total amount, $46.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, October 27, 1846.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From "Chatham, New Jersey," donation, $2; Mrs Hobart, 1; Dr Wm H Hobart, 1—subscribers; Miss W M Van Wagenen, 1; Miss C Van Wagenen, 1—subscribers; from the Rev John Brown, D D, executor of the estate of the late J Purdy, Esq, of Newburgh, deceased, left by will, to the permanent fund of the Protestant Episcopal Tract Society. Total amount, $506.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, October 27, 1846

Imperfect in original

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. XCI.

FEAST OF ALL SAINTS. NOVEMBER 1st.—In the chapters whence the Church has drawn this day's second morning lesson, St. Paul celebrates the triumphs of that faith which, since the promise of the Messiah, has, in all dispensations, characterized the saints of the Most High. He refers, as examples of its practical influence, to a large number of distinguished persons whose names adorn the pages of sacred history. He speaks of "Abel," who "offered a more excellent sacrifice than Cain;" "Enoch," who "was translated that he should not see death;" "Noe," who, "being warned of God of things not seen as yet, prepared an ark to the saving of his house;" "Abraham," who, "when he was called to go out into a place which he should after receive for an inheritance, obeyed, and went out, not knowing whither he went;" and "when he was tried, offered up his only begotten son, accounting that God was able to raise him up even from the dead;" "Isaac, Jacob, and Joseph," who "by faith bequeathed to their posterity the promises which had been made to them; "Moses," who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; forsook Egypt, not fearing the wrath of the king; kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them;" and "passed through the Red Sea as by dry land."

Filled with holy ardor in this interesting subject, and finding examples rush thickly upon him, the Apostle exclaims, "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthæ; of David also, and Samuel, and of the prophets; who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens Women received their dead restored to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trials of cruel mockings and scourgings; yea moreover of bonds and imprisonment. They were stoned, were sawn assunder, were tempted, were slain with the sword. They wandered about in sheep skins and goat skins; being destitute, afflicted, tormented. They wandered in deserts and in mountains, and in dens and caves of the earth."

With pious solicitude for the spiritual and eternal welfare of his brethren, the apostle urges a practical improvement of this interesting detail. Alluding to a race—not sport for man in cruelty to beasts, but in which men themselves were the contending parties—he represents the worthies enumerated as, having been successful in the contest, and arrived at the goal, witnessing with lively interest those who have succeeded them in the course. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us; looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Each successive age of the Church adds to the apostle's extended list, and gives new force to his pious and wholesome exhortation. "The time would fail to tell of" the heroic band who braved the first and most violent opposition to the Christian cause; among the foremost of whom would stand this blessed saint himself. "The time would fail to tell of" the succession of martyrs and confessors who have given the testimony of blood and sufferings to the genuineness, strength, and consistency of their faith; of those whom, in seasons of danger, depression, and corruption, the Great Head of the Church has raised up to defend her cause, and restore her purity and glory; and of those who, in all ages, have adorned the Christian character, and left the proof of their experience of the holy and benign effects of the Gospel, and its energizing influences on every species of well doing, and beneficent enterprise. "The time would fail to tell of" that "great cloud of witnesses," who, having run with patience the race that was set before them, now wait in happy rest, and in blissful anticipation of the crown of righteousness which the Lord the righteous Judge shall give them at the last day.

To day the Church delights in such reminiscences, and calls all good Christian people to engage in them. It is the last of the annual series in which she honors the memory of the saints. She has engaged in a course of festivals bearing each the name of some eminent worthy noted in the Book of God; on which their virtues have been celebrated; the blessings of their labors, counsels, and examples, been made subjects of devout thanksgiving for that grace of God by which they were what they were; and humble prayers offered for the blessing of the same grace on our reverent heed to these holy, interesting, and edifying appointments. She now closes the series with the festival of "All Saints;" which proposes to our grateful reflection and meditation the good examples of all those servants of the Lord, who, having finished their course in faith, do now rest from their labors; who have manifested the soundness of their principles by the integrity of their lives; and devoutly conforming to the appointments wherein God is pleased to require that His grace be sought, have, by that grace, attained to the holiness without which no man shall see the Lord; and through the merits of the Saviour, unto whom, while running the race set before them, they evermore looked in faith, have gained in paradise the rest that remains for the people of God.

This day then is sacred, as to the memory of "the glorious company of the apostles, the goodly fellowship of the prophets," and "the noble army of martyrs," so also to that of all whose eminence in faith, piety, and charity, has given them distinction among the saints on earth, secured for them a monument in the grateful recollection of posterity, and afforded in their biographies valuable instruction in the Christian course, interesting exhibition of its loveliness and wisdom, and animating encouragement to pursue it; of those who, in conspicuous services to the Church of God, have set examples of the worthiest and most dignified application of talents, and improvement of opportunities, of doing good in their generation; and of the myriads who, unable *thus* to show their love and devotion to their God and Saviour, have, in humbler and less prominent spheres, adorned their Christian profession by virtues of great price in His sight, honorable to themselves, useful to their fellow men, and blessed, for Christ's sake, with the divine favor and approbation, though their names have long since faded from man's recollection. It is sacred to the memory of those, of the beauties of whose Christian holiness in their lives, and the triumphs of whose Christian faith in their deaths, we may ourselves have had personal knowledge; and among them many our tender affection for whom, while living, adds to the sacredness of the cherished recollection of their virtues, and should enforce the appeal of their example in favor of the means whereby our present severance from them may be succeeded by reunion in the infinite beatitude and pure and holy joys of heaven.

Nor will it be going aside from the pious design of the Church, if, with thanks to God for that grace which has always its witnesses in the world, we have this day special holy thoughts of those *still living* who, renewed in the spirit of their minds, walking in all the commandments and ordinances of the Lord, made by faith partakers of the benefits of Christ's righteousness, and in the love and devotion thus excited, warm in affectionate and active zeal for God, may, without disparagement to so honorable a title, be termed saints of the Most High. We may regard this as a sacred Anniversary, on which the Church would have all her children bear each other in mind, pray for each other, and feel a holy and Christianlike emulation in "striving together with one mind" in the race set before them, each one looking in true faith unto Jesus, and reverently and affectionately considering the great cloud of witnesses who have finished their course, and wait to welcome to a participation in their reward the brethren who are still pressing onward for the prize.

The doctrine of "the Communion of Saints" is thus, in a most interesting manner, brought to our notice by the present Festival. This doctrine has reference to that fellowship in faith, sacraments, ordinances, and prayers, in union with Christ's ministry, in hope, charity, and good works, and mutual affection, sympathies, and interests, which keep in one the members of God's Church on earth. For there is one body and one Spirit, even as they are called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in them all.

The doctrine has also reference to the connection which still subsists—as they are all children of One Father, the redeemed of One Saviour, the sanctified by One Spirit, and all looking forward to the same prize of their high calling, to be awarded at the last great day—between the saints yet striving in the race, and those who have attained to its end, and are at rest in paradise; and between both these and the angelic worshippers of the same God, who, in heaven, present to Him that sitteth upon the throne, and to the Lamb, their songs of love and praise. For of the Lord Jesus Christ is the whole family named in heaven and in earth. All have their conversation—citizenship, or proper country*—in heaven. "Ye are come," says the apostle in his finely wrought dilineation of the privileges of the Gospel covenant, "unto Mount Sion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to the spirits of just men made perfect."

The contemplation of our being "compassed about with so great a cloud of witnesses," the apostle would urge as a motive for us to "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us; looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Those who have gone before us in this race, having been men of like passions with ourselves, are witnesses that nothing more is required for fidelity and success in the Christian course, than grace is offered to enable us to be and do. They are witnesses of the efficacy of true Gospel faith, and the sure success of diligent and devout application, in that faith, to the divinely appointed means of grace. They are witnesses of the sufficiency of the blood of Christ to cleanse from all sin, to procure a full and free pardon, an entire absolution and justification, and to ensure that triumph whereby the dying Christian, looking unto Jesus, can exultingly ask death where is its sting, and the grave where is its victory.

"O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. *Amen*"

Let this its beautiful collect be to-day, from the midst of the public congregation, from the domestic circle, and from the closet of retirement, the offering of many devout and faithful worshippers; and may the Lord, for Christ's sake, grant them their heart's desire, and fulfil all their mind!

That it may be so, let them give good heed to the apostle's counsel in the Scriptures for the day.

"Let us lay aside every weight."

Here is an allusion to the hindrances which the carrying of undue weight opposes to the success of a runner in a race. Whatever propensities, dispositions, or indulgences, impede us in our Christian course, should be laid aside. To this end the Christian should exercise the most rigid self-examination, habituate himself to no little severity of discipline, and be constant in seeking the aid, direction, and restraints of the Holy Ghost, lest he yield to the powerful temptations, besetting him on all sides, to think lightly of the impediments to a spiritual character and course, thrown in his way by the world, the flesh, and the devil, and to narrow, until it becomes almost imperceptible, the partition between right and wrong; and especially lest he be made captive to the wretched delusion of thinking *less* of *some* because he thinks *more* of *other* sins, and of hushing up concern for the beam in his own eye because of that for the mote in his brother's.

And as there are temptations peculiar to the several states and conditions of men, the various occupations and modes of life, and the diversities of individual temperament, the apostle proceeds to warn us more particularly against "the sin which doth so easily beset us." Here too is a call for constant, strict, and rigid taking heed to our ways. It is a most dangerous and unchristian idea, that there are situations and avocations which the interests of society require to be filled; but which necessarily involve disobedience to the law and will of God. This is representing the Righteous Judge as placing man under the necessity of sinning, and making sin essential to our social interests, and to the required course of human events. There are indeed occupations and stations in life which are at irreconcilable war with the holiness and virtue of the Gospel, which neither a religious nor a moral man can fill, and whose influences on society are degrading and destructive. These are not of God; are in hostility to the benign plans and intentions of a wise and good Providence; are the production, instruments, and agencies of the foul spirit of evil; and should therefore call forth the energies of all good men to suppress and annihilate them. These are not now in view. Reference is made to states of life interwoven with human duty and with the interests, improvement, and proper and virtuous enjoyments, of society; but which, nevertheless, present peculiar temptations to such methods and such a measure of application to their concerns, as either involve serious difficulties in the way of piety and morality, or positive departures from it. Against such abuses the Christian should constantly and solicitously guard. In that cloud of witnesses whose examples the Church this day proposes, are those who have filled the very stations thus abused by others. They teach us that they may be filled, industriously, honorably, profitably, and usefully, so as best to promote the real enjoyment of the holder, and in entire consistency with the full and faithful discharge of Christian duty. They show how false—and if so, surely *wickedly* false—is the idea that a Christian ever need or should be in a situation involving any necessary or insurmountable hinderance to faithfully running the spiritual race that is set before him. As each one of us, then, values the favor of God, the honesty and consistency of his Christian profession, and his eternal happiness, let him, in the constantly cherished principles and spirit of Christian faith, devotion, and charity, and in jealous watchfulness against self-deception, strive to cultivate a tender conscience on his subject, and lay aside whatever sin doth easily beset him in the state of life to which it hath pleased God to call him.

"Let us run with patience the race that is set before us."

The Christian life is a race, as it requires exertion. It is like to the particular races to which St. Paul referred, as a reward is promised to successfully running it. Man is not to be merely passive in the work of his salvation. The Christian life is totally inconsistent with indolence and unconcern. The cloud of witnesses around us gat not their reward in possession without much toil and effort and self-denial. The Scriptures teach us that our best exertions are required in order to our salvation, and that like the contending parties in a race, we must, in the devotion of all the energies of our nature, run and not be weary. We should "run with patience," and disheartened by no obstacles, and overcome by no difficulties, persevere unto the end.

And this we are to do, "looking unto Jesus, the Author and Finisher of our faith; Who, for the joy that was set before Him; endured the cross, despising the shame, and is set down at the right hand of the throne of God!" By this act of faith only, wrought into a devout and holy habit, does our duty become *Christian*. Thus only can true life and efficiency be infused into our religious exercises and efforts; and they be hoped to meet with the divine acceptance and blessing. And who that sees Jesus enduring for our sakes, with perfect patience, the severest afflictions, and the most cruel persecutions, will refuse to take up His cross and follow Him, submitting patiently and cheerfully to all the trials and sufferings of his pilgrimage, and casting aside every hindrance in running the race that is set before him? The Author and Finisher of our faith is infinitely willing and able to impart by His grace the sure possession, and the high and holy supports and consolations, of that faith, to every humble, contrite, and submissive Christian. Such a one, "looking unto Jesus, for the suffering of death, crowned with glory and honor, set down at the right hand of the throne of God," will never despair of reaping, if he faint not, and of obtaining an incorruptible crown, if he run with patience the race that is set before him.

The true Christian looks unto Jesus as the Author of his faith; as having brought into being that glorious gospel which only bringeth salvation; and as conferring on man all the ability he has to cherish true faith in that gospel, and working in him both to will, and to do as that faith requires. He looks unto Him for an understanding enlightened, and affections deeply and fervently interested in the truths of the gospel. Thus instructed and interested, he looks unto Him with entire, unwavering, and undoubting trust. In devout compliance with the great method of mercy which Jesus has established and revealed, he looks unto Him, through the sacraments, services, and instructions of His Church, for the pardon of his sins, his renewal unto holiness, his free and gracious justification, and the direction, aid, consolation, and sanctification of the Holy Ghost. Under His gracious influences, devoting himself to the faithful performance of all that in piety and virtue constitutes the conditions of salvation, he looks unto Jesus, his Advocate with the Father, for that merit which can never be found in human services, and which only can commend them to God's acceptance, and make them subjects of His gracious reward.

If thus we look unto Jesus as the Author, He will also prove the Finisher of our faith, carrying it onward here, in clearness, strength, and efficiency, unto that perfection which, in a better state, will merge it in seeing face to face, and knowing even as also we are known; and there crowning it with the recompense of eternal reward. The anticipation, as his own inheritance, of a participation in the joy that was set before his Lord, will be the Christian's solace and encouragement in all the trials, sufferings, and duties of his pilgrimage. That Lord will in due time take His good and faithful servants unto the same place where He is set down at the right hand of the throne of God; there forever to be with Him, partakers of His joy. There, "clothed with white robes, and palms in their hands," ALL SAINTS will meet, "a great multitude which no man can number, of all nations and kindreds, and people and tongues;" and unite in chanting the grand chorus of the Church triumphant. B. T. O.

* πολίτευμα. Philippians iii. 20.

A BROAD PLATFORM OF DOCTRINE.

The London Alliance have agreed upon nine articles of doctrine as the basis of agreement among Protestants: but the Episcopal Recorder proposes the Episcopal platform as preferable. That paper says "her standards are distinguished by the very broadest liberality, that is consistent with the safety of evangelical truth. The minor theological diversities by which our brethren of other denominations are distinguished from each other, and disunited, are not recognized by her. While Methodists and Presbyterians, New School men and Old School men, Lutherans and Dutch Reformed, are waging an incessant war about liberty and necessity, predestination and free-will, natural and moral ability, limited and general atonement and the like, she tolerates differences on all such topics, and the only doctrinal controversies which are encouraged within her borders, are those that are necessary for the defence of fundamental truth. In what other division of the Christian Church, for instance, do we find high Calvinists and low Arminians seated side by side in the same communion, aye, and in the same pulpit? Is it not notorious that theological elements are found harmlessly living side by side with us, which, if brought into contact elsewhere, would as certainly result in an explosion, as if a coal of fire were thrown into a powder magazine? While the Methodist, who desires to change his ecclesiastical connections cannot be admitted into the Presbyterian Church, because he is an Arminian, and the Presbyterian cannot into the Methodist, because he is a Calvinist, she welcomes Methodists and Presbyterians, New School and Old School to her altars, only requiring them to imbibe the spirit of her institutions so far as to entertain their minor diversities of sentiment in quietness and peace."

Let it be borne in mind that this is the view presented by the Recorder. Had the picture been drawn by an unfriendly hand, it would be called a caricature.

Mr. Editor,—What a "melancholy exhibition of himself," does this editor of the Episcopal Recorder make, in thus charging the Articles and Homilies with heresy. What! these capable of a Calvanistic and Arminian interpretation? Perhaps Dr. Turner will say, it is only heresy, when the attempt is made to reconcile them with the doctrines of the gospel, as taught in other branches of the Catholic Church. Will not the good Dr. present these editors to the Senior Bishop for condemnation? Q.

Some men think all means useless, because, as they suppose, there is an irreversible decree already gone forth upon every man, of happiness or misery, which no means that can be used will ever alter; that this decree has been from eternity, though secret to us; and therefore that all our labor, all our means, are perfectly in vain; that there is nothing to be done, but to fold our arms, and expect the issue of God's secret decree which is already past; and therefore that it is no matter whether we obey the commands of God or not; that they were given us to no end as to our salvation, which does not depend upon them, but only upon the supposed decree. Thus has the archenemy blinded their eyes, and tied up their hands from working towards their own salvation; and thrown them upon a fresh provocation of searching into God's secret councils, which He has forbidden. *The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.* Deuteronomy xxix. 29.—*Leslie.*

Let us work, and not dispute; nor perplex ourselves about hidden decrees, but see to follow that which is plainly commanded; and then we may safely trust to what is promised, and commit our souls to God in well doing, as unto a faithful Creator.—*Leslie.*

Advertisements.

SCHOOLS.

BOARDING SCHOOL, SHREWSBURY, N. J.
REV. H. FINCH, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber, J. G. BARTON, Rector.
College Point, N. Y.

WANTED, at St. Matthew's Hall, in a few weeks, a young man to assist in the Lower, or Village Department of the Institution. He must be a communicant of the Episcopal Church, and bring *good* testimonials of character and acquirements. A moderate salary, with board, &c. in the family, will be given.
Address, post paid, Rev. P. L. Jaques, Port Colden, Warren county, N. J. Sept. 5—tf

ST. MARY'S HALL, BURLINGTON.

THE Winter Term of this Institution will open on Monday, 2d November.
Address the Bishop of New Jersey.
October 10—5t

TUITION.

A GENTLEMAN, who has had considerable experience in teaching the usual branches of an English education, with the Elements of Euclid, Algebra, and the use of the Globes: could devote an hour or two daily to a family, either morning or afternoon. References of the highest order can be given, both as to character and ability.
The advertiser is employed in some of the first families in the city.
A note addressed to A. O. P., Churchman office, will be attended to.
October 24, 1846—2t$

AN Episcopal Clergyman of much experience in the instruction of youth, living in a very healthy and pleasant situation in the immediate vicinity of this city, is desirous of taking into his family eight boys from the age of eight to 12 years, and fully and affectionately to incorporate them therein; to whom special and devoted attention would be paid as to their moral and religious, as well as to their literary education. If desirable the Modern languages would be added to the course of instruction. Two boys of the above number of the most respectable families are already engaged.
Apply for information to STANFORD & SWORDS,
October 24, 1846—tf.

ST. MATTHEW'S HALL,
Port Colden, Warren county, N. J.
REV. P. L. JAQUES, *Rector.*

THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance.*
Music, Drawing, and Painting, extra.
For further information, or the admission of pupils, apply to the Rector at the Hall.
September 5—tf

EPISCOPAL COLLEGIATE INSTITUTE,
Stapleton, Staten Island.
Rev. THOMAS TOWELL, A. M., Principal.

THE WINTER Session of this Institution will commence on the first of November. Parents who desire for their children a thorough education, on Christian principles, strict attention to their persons and manners, and a comfortable and happy home, are invited to call and examine for themselves. The Principal might, as is customary, append as references, the name of many of the best and most distinguished men, but he prefers stating a fact which ought to have more weight than a *number* of names, viz., that since its first establishment, now nearly three years, not a boarder has *as yet* left the Institution—not a parent dissatisfied. The pupils wear a uniform, and an officer is in attendance three times a week to drill them, for the purpose of promoting *health* and improving their *carriage.* October 24.

DR. STONE'S NEW WORK.

THE Church Universal—a series of discourses on the true comprehension of the Church as exhibited mainly in the Holy Scriptures, and subordinately in the standards of the Protestant Episcopal Church. With thoughts on Church Government and Worship, and a view of the Church in Heaven. By the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn.
For sale, price $1, by STANFORD & SWORDS,
October 24. 139 Broadway

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.
Burlington, 11 September, 1846—Oct. 3—2m.

TRINITY SCHOOL, No. 76 VARICK ST.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.
In the former, pupils shall go through a thorough course of Classical and English Education.
In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.
In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each	5 00
Stationary,	50
Fuel for the season,	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.
Board, tuition, &c. $50 per term of twelve weeks.
Modern languages and Music extra.
The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.
The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, E. Y. Higbee, D. D., Murray Hoffman, Wm. H Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.
April 18—tf.

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.
September 12—tf

TO PARENTS AND GUARDIANS.

A CLERGYMAN in the country, having engaged an accomplished lady as Teacher to his little daughter, seven and a half years old, would receive into his family two or three more little girls of about the same age. They will be at all times under the *special charge* of the teacher, and will receive in all respects, the same faithful attention and care of his own child.
Terms—$136 per annum, *one half to be paid in advance.*
Apply to Mr. Floyd Smith, at the Churchman office, No. 12 John street. Sept. 5—tf

TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.
Apply at this office.
September 12—tf

CHURCH SCHOOL, for English and Introductory Classical Education, (10. West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.
W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

MISCELLANEOUS.

THE CHURCHMAN'S PRINTING OFFICE.
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